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Royal Society of Antiquaries of Ireland.

*Antiquarian Handbook Series.*

No. VI.

**ILLUSTRATED GUIDE**

THE NORTHERN, WESTERN, AND SOUTHERN ISLANDS,

COAST OF IRELAND.



DUBLIN  
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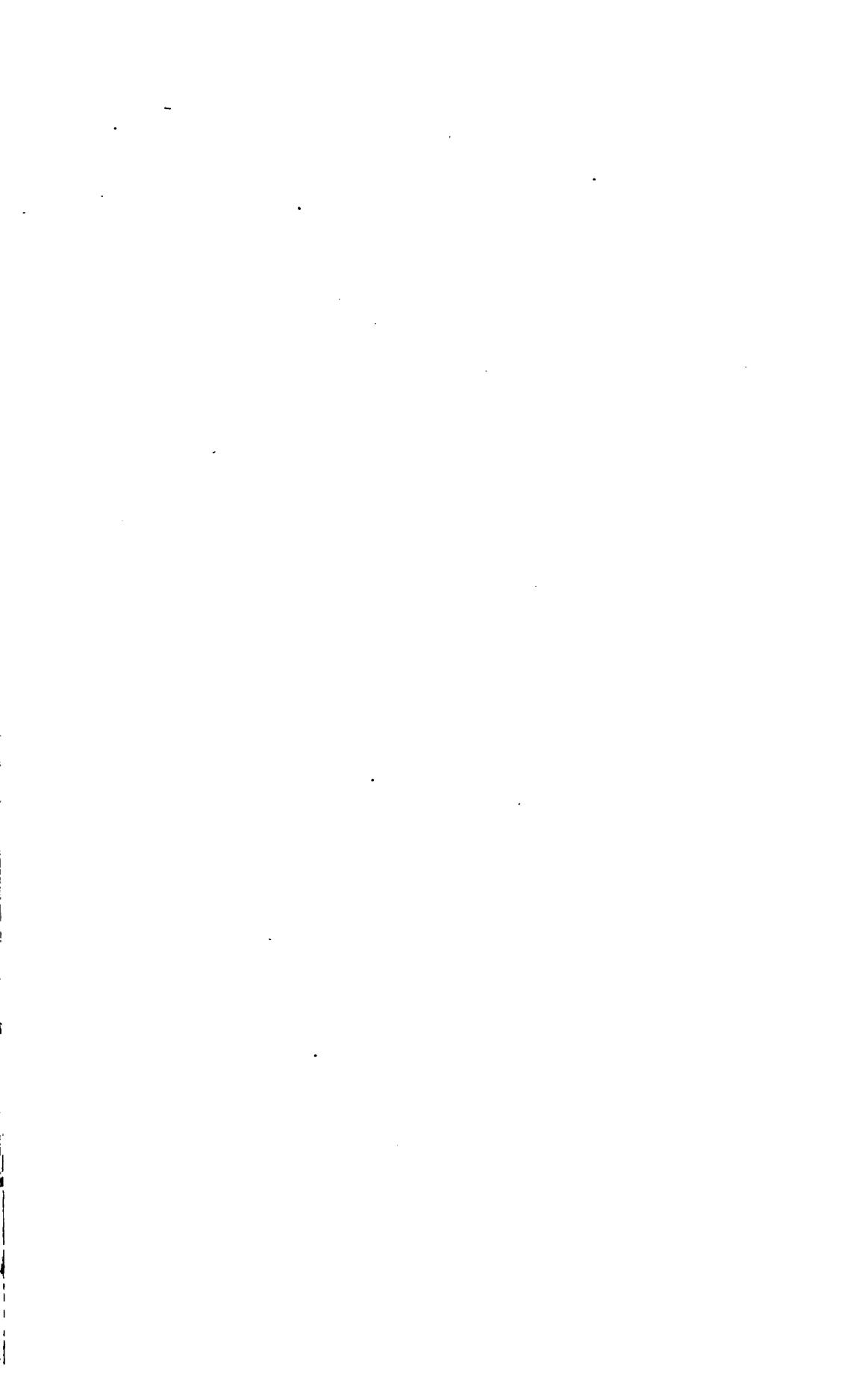
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*Antiquarian Handbook Series.*

No. VI.

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# ILLUSTRATED GUIDE

TO THE

NORTHERN, WESTERN, AND SOUTHERN  
ISLANDS,

AND

COAST OF IRELAND.

*General - historical - literary - antiquarian.*



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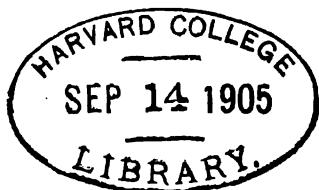
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## INTRODUCTORY.

THE first excursion by sea around the Irish coast undertaken by the Society was in the Summer of 1895, in connexion with the meeting for the Province of Connaught, held in Galway, which terminated with a visit to Ballintubber Castle, in County Roscommon, a former residence of successive generations of the Kings of Connaught, whose descendant, O'Conor Don, received and entertained the Society within the roofless walls of the ancient fortress.

The sea excursion of 1895 left Belfast on 2nd July that year, and ended at Galway, so as to enable the members to take part in the meeting and excursions held there on 8th July and four following days.

This sea trip was so successful that, at the request of those who participated in it, as well as some of those who were debarred from going, a second excursion was organized in 1897, which took in the whole coast-line from Belfast northwards, and on to Kingstown.

In connexion with each of these cruises Guide Books had been prepared descriptive of the places visited, which were greatly appreciated by the members of the party. These Guides were afterwards reproduced as "Antiquarian Handbooks," and formed Nos. 2 and 3 of the Society's Antiquarian Handbook Series. Of these, No. 2 embraced a description of the coast-line from Belfast to Galway; and No. 3, from Galway to Kingstown. They were placed on sale by the Society's publishers, were quickly sold off, and are now out of print.

In the year 1899 another cruise, but on a larger scale, was undertaken. The route was around the Western and Northern Coasts of Scotland, taking in the Western Islands and the Outer Hebrides, which abound in so many antiquities of the greatest interest to students of Irish Archaeology, owing to the intimate connexion between the Scottish Isles and the North of Ireland.

In this expedition the Society was joined by the Cambrian Archaeological Association; and a larger steamship than that obtained for the former trips, and with better accommodation, was chartered. This cruise extended over the eight days from the 20th to the 28th June, 1899, and was a most interesting and successful one in every respect.

In 1904 it was found possible to undertake another Irish cruise, but on a larger scale, and taking in a greater number of islands and places than was attempted on the two former cruises around the Irish coast.

The first stopping-place was the Island of Rathlin, which does not possess many archaeological remains within easy distance of the landing-place. The usual landing-place is in "Church Bay," a well-sheltered, natural harbour, though opening to the south-west, with good anchorage in five or six fathoms of water. There is a small, dry stone pier where the ship's boats can land: and there is another landing-place on the east side of the island, at Doon, near which is a stone circle.

At the west end of the island there is to be seen the foundation of a "caher," the wall of which is 12 feet in thickness; and the internal measurements are 156 feet from east to west, and 96 feet from north to south. The caher is about an hour's walk from Church Bay. The only objects near the landing-place at Church Bay are a standing-stone and a kistvaen; the latter is in a field, and is now covered over.

Rathlin Island was used as a depot by the marauding Scots for storing the spoils acquired in the numerous forays into Down and Antrim. An incident which occurred in 1551 may be noted as bearing on the difficulty of landing on the Atlantic seaboard. At the date mentioned the M'Donnells had seized a large prey of cattle, which they, as usual, collected on the island for safety before taking them over, at leisure, to Scotland. A force of 300 men was sent from Dublin, by order of Queen Elizabeth, to recover them for the owners—the O'Neills of Castlereagh; when the ships arrived and the force was about to be landed, a long roller wave from the Atlantic drove the boats high on the rocks, and capsized them. The M'Donnells, who were prepared for attack, slew those who were not drowned, and only two were allowed to escape; these were officers, who were held for ransom.

The Giant's Causeway is to be seen in the distance, near which is the ruin of Dunluce Castle, a residence formerly of the M'Donnells; and the coast of Derry, Lough Foyle, and the bold headlands of Donegal are passed.

The next island seen is Tory, off the Donegal coast, which is described by Mr. Westropp, who gives an interesting account of its antiquities; and an illustration of its Round Tower, by Edmund Getty, is given, which appeared in a work on the Round Towers by that author.

Passing along the west coast of Donegal, Inismurray, off the coast of Sligo, was reached. There is a suitable landing-place on the north side of the island. The Island of Inismurray has been described by Mr. Cooke, and illustrated from drawings prepared by the late W. F. Wakeman. These drawings were executed at the cost of the Society, Mr. Wakeman having been commissioned, in 1884, to make a lengthened stay on the island, for the purpose of investigating and illustrating its antiquities. The result of his labours was published in an extra

volume for the year 1892, to which the student is referred for more detailed information on the subject. This island, until the middle of the last century, had its native king. His successor has not assumed the responsibility of that position, nor does he claim the emoluments which formerly pertained thereto.

Of the numerous islands off the coast of Mayo only a few were visited. The most important are described, and are illustrated by photographs, many not before reproduced. Landing on these islands can only be effected under the direction of a local pilot, as the shores are foul, and there is the danger of ground-swallows. Usually landing can only be effected at one place on each island.

On the north island of Iniskea is the little ruined church of St. Columbkille, the stone altar of which is nearly perfect; so is the holy-water font. There is a curious feature about the position of the altar. The Epistle end is built up against the south wall, while there is a space of about  $2\frac{1}{2}$  feet between the Gospel end and the north wall. The position of the east window is not in the centre of the gable, but is over the centre line of the altar. This indicates an alteration of the width of the church. On the sandhills are the remains of some stone-roofed cells, and several upright incised cross slabs, one of which bears a rude representation of the Crucifixion. In the sand, from time to time, bronze pins and needles have been found. There is a "dun" on the west side of the island in good preservation. On Iniskea south there is an elaborately incised upright slab in a disused burial-ground. On this island are the remains of a nunnery, erected about 300 years ago for nuns who took refuge here after the dissolution of monasteries.

A landing was effected at the little bay of Portmore, a small, sheltered strand on the south-west point of the Mullet, to see what remains of the church of St. Derbhile, or Dervila. Only the two gables of this ancient structure are now standing, the east containing a small, round-headed window, and the west has a round-headed doorway, which has been illustrated in Lord Dunraven's work. The ruin is situate within a public burial-ground, at the village of Falmore, near the seashore. An examination of the west gable shows where the original primitive church had been widened on the south side. The first church appears to have been only 13 feet wide, internal measurement, and about half the length of the present church. This widening and enlargement is very frequently met with in such churches. A doorway was formed in the south wall, near the east end, which was afterwards built up. Recently a window-head has been discovered, having an ornament of interlaced pattern, which is evidently of the same date as the west doorway. The arch of the west doorway had three small bead-mouldings in the external face of the stone. The lower bead was returned on the soffit, and had a row of bosses on it and on the face of the arch. The stone is greatly weathered, and the bosses are scarcely

visible. The jambs of the doorway consisted of three stones on each side externally, and it was 5 feet in height to the springing, 2 feet wide at top, and 2 feet 5 inches at bottom. The original floor was 3 feet below the present surface at west gable. There is a curious aumbry to the north side of the east window.

In the churchyard, surrounded by a low stone wall, is a grave, which is pointed out by the natives as the grave of St. Derbhile.

The account of the stone-roofed dwellings of the ancient "City" of Fahan will be found most interesting. Mr. R. A. S. Macalister's Paper on the Dingle promontory, published by the Royal Irish Academy, has afforded much material and several illustrations.

At the Blasquet Islands, the landing-place for the large island is on the east side, beneath the village. The landing-place for Inisvickillaun is on the north-east side of the island. At Inistuiskart it is near the middle of the south side. At Dunbeg and Fahan the landing is dangerous, and the natives attempt it only in fine weather. The bottom is foul, so that a ship could not anchor. It was found necessary to land at the pier in Ventry Harbour, about a mile from Dunbeg.

St. Michael's Monastery, on the great Skellig Rock, was visited under great difficulties. This remote and almost inaccessible island was visited by the Society, in conjunction with the Cambrian Archaeological Association, in August, 1891; and it was again visited by the Society in 1897. The illustrations and materials procured, as the record of these visits, were made available for the *Journal*.

Leaving the greater and lesser Skellig Rocks, approaching the mainland, Dursey Island, in County Cork, is seen, just outside of which is the Bull Rock Lighthouse, situate near the top of a cliff 300 feet high. In the centre of this rock is a natural arch 60 feet high; the cliffs here, like those of the Skellig Rocks, are covered with myriads of sea-birds.

A call was made at Bantry Bay, where the French arrived in 1796. As an episode of this incursion, it may be mentioned that a local gentleman named O'Sullivan, having mustered a large force of his tenantry, watched the coast for several nights to prevent a landing by the French, and took a lieutenant and a boat's crew prisoners to the English general, Dalrymple, at Bantry, who would not believe they were French ships until he saw the prisoners brought by O'Sullivan.

For Sherkin Abbey there is a good landing-place, at a slipway in the abbey strand, just inside the southern entrance to Baltimore Bay. The ruin is only about 100 yards distant from the landing-place.

Although there are not many antiquities on the shores of Cork Harbour within walking distance, the town and neighbourhood of Queenstown are well worth visiting.

Less than four miles from Queenstown by rail is Fota station, near

which is Fota Martello Tower. The grounds at Fota are very fine, and at the northern end of Belvelly Bridge, which connects Fota Island with the Great Island, stands Belvelly Castle, a plain, square structure; and towards the east is Barry's Court Castle, which the late Sir John Pope Hennessy described as non-existent, whereas it is in a good state of preservation, and has an inscribed fireplace—also its original chapel still intact; but as it is at least two miles from the entrance to Fota, not many would be inclined to walk the distance. A badly-kept farmyard adjoining detracts from its appearance.

Near Belvelly Castle, on the Great Island, is a small castle built by the Barrys on what is now the Ashgrove property.

On the other side of the harbour a visit might be paid to Monkstown by steamer, to see the old Elizabethan Castle there; and a pleasant walk to Carrigaline Castle, perched on a rock, visible for miles around, would afford views of very fine scenery.

Leaving Cork Harbour, the next place visited is Ardmore, which affords an example of a most interesting group of Christian antiquities, including the remains of the cathedral church of St. Declan, near which is a round tower 95 feet 4 inches in height, also the small Oratory of St. Declan, two Ogam stones, "Tempul Deiscart," St. Declan's holy well, and the remains of a crannog submerged at high water. These antiquities have been so fully described and illustrated in the last volume of the *Journal of the Society* (vol. xxiii., 1903), that it has not been considered necessary to add anything to what has been so recently published on the subject.

The next and last place visited is the promontory of Bag-in-bun, in County Wexford, a condensed description of which is given by Mr. Goddard H. Orpen, who read a short Paper on the spot, giving an account of the battle fought here by Raymond. The story of the landing of Strongbow at this place, and the formation by him of a fortified camp, though generally accepted as correct, cannot be regarded as authentic.

There are many earthworks of a similar character at or across headlands on the Waterford and Wexford coast, of which Bag-in-bun is a good example, as Dunbeg, on the Dingle promontory, is of the stonework method of construction. The cliff forts of the Welsh coast on the opposite side of the Channel were evidently built by the same race, and are of the same period.



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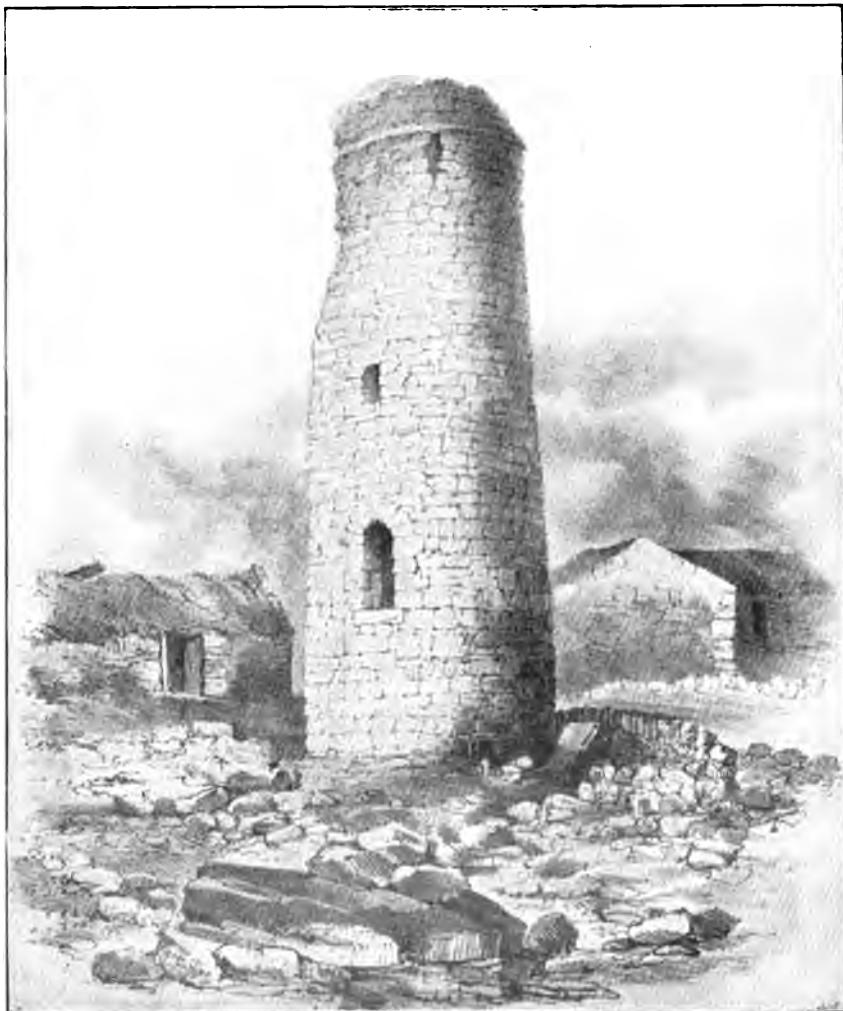
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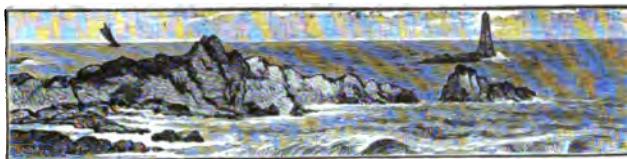
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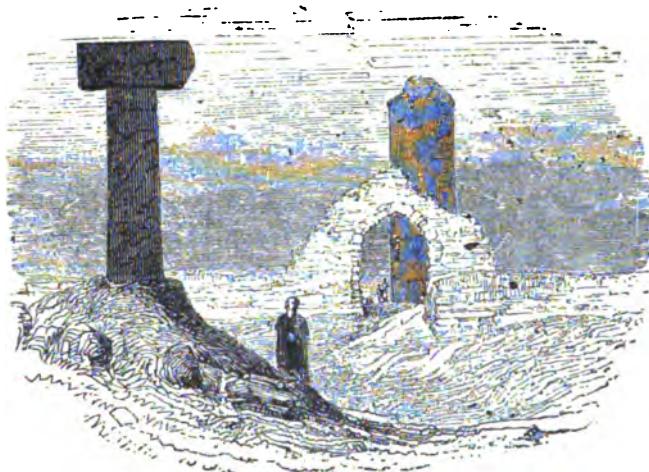
THE ROUND TOWER, TORY ISLAND.  
(From a Lithograph of the Sketch by E. Getty, 1853.)



## SECTION I

### TORY ISLAND, COUNTY DONEGAL.<sup>1</sup>

“TORY”—or more properly “Torry” Island, the Irish “Torrach,” the towery, or “Tor inis”—lies off the coast of Donegal, seven miles from the mainland. It is a detached fragment of Kilmacrenan Barony, and was, in 1802, a parish in itself. The name doubtlessly arose from the seven great natural towers of rock (along the northern and eastern sides), one of which, a sea-castle, is still called Tormore, and others Tornacos, Torahaur, Toralaydan, Toradawon, Toraweelion, and



TORY ISLAND, DONEGAL—CROSS AND ROUND TOWER.

Torbane. So simple a derivation did not, however, appeal to the bardic historians, and they explained it by a famous legend, which doubtless enshrines a kernel of fact, for it is more than likely that the island was a haunt of sea-rovers, and that some of them fortified the promontory called “Balar’s Prison” and “Castle.”

The legend, however, states that those dim and misty pirates, prehistoric precursors of the Norsemen, the Fomorians, took the “tower”

<sup>1</sup> By Mr. T. J. Westropp.

of Conan (called the "Caher" of Conan in the metrical chronology of the Kings of Erin, written 1072) from the Nemedians. Erglan, son of Beoan, and other heroes led all the men of Erin against Conan, the son of Faobhar. Sixty thousand men crossed the strait in a fleet, captured and levelled the fortress, and slew its owner in A.M. 3066. The Four Masters say that only thirty of the Nemedians escaped from their foes to become the ancestors of the Firbolgs.

" We are hinds to-day—the Nemedian Kings,  
Like elk and bison of old, stalked forth;  
Their name—the Sea Kings—for ever clinging  
To the giant's stepping-stones round the North."<sup>1</sup>

Balar, the Fomorian, whose name attaches to the fort on Tory, was, with Ealadh, the slayer of King Nuad, "silver-hand," at the battle of Northern Moytura in A.M. 2764; but he was still more famed for his deadly eye in the back of his head, which destroyed all it looked upon.<sup>2</sup> Roderick O'Flaherty tells of his death by a stone in the same battle; but the natives of Tory told a divergent and wilder story to O'Donovan :—

Three brothers lived on the mainland opposite Tory : one a chieftain named MacKineely, another a smith, Gavida, who owned the famous cow, Glas Gaibhnam. Now Balar, the deadly-eyed, greatly coveted the cow ; so one day he turned himself into a little red-haired boy, and came to the forge. MacKineely came at the same time to get swords ; and the smith, who greatly dreaded losing his precious cow, gave her in charge to his brother, MacSamhthann. The brother, unsuspecting the magic disguise, let the boy hold her, and in a moment Balar was dragging her across the sound, and up the beach of Tory, at Port na Glaise. Balar was, however, overshadowed by a doom ; he had an only daughter, Ethnea, and it had been foretold that he would die by her son. Of course, like as in other old-world legends on this theme, he tried to avert the fate, and so he incarcerated her in Tormore. MacKineely, only anxious to recover the cow, was wafted by Biroge, a friendly banshee, to the "castle," won the heart of the captive, and became the father of her three sons. When Balar learned the worst, he took the most active measures to undo the mischief. He beheaded his intrusive "son-in-law" on a white stone, still marked with his blood, on "Bloody Foreland," and pinning up the new-born triplet in a sheet, threw the bundle into a whirlpool. The pin (dealg) fell out, the eldest child was washed ashore at Portadeelig (Port-a-deilg), rescued by Biroge, the banshee, and fostered by his uncle, Gavida, the smith. Balar, quite reassured as to the future, took better care of his daughter, and defied the fates ; but the boy grew up, and one day when his unlovable grandsire came to buy weapons, and boasted of his disposal of MacKineely and his children, the slave of

<sup>1</sup> The Giant's Causeway is, however, attributed by some to the Fomorians, and called "Clochan na bhfomoraidh."

<sup>2</sup> See, for example, "The Second Battle of Moytura" (*Revue Celtique*, vol. xii., p. 101).

destiny arose in anger, seized a red-hot bar, and plunged it through Balar's deadly eye into his brain. Another legend showed the shattered cliff split by the ogre's poisonous blood.

Even in the Christian legends the story told is only a little less murderous. The only peaceful episode is the foundation of a monastery by the great St. Columba before he went to Scotland. Some think that in consequence of his dream of the dying out of the fire of religion, and its revival from the beacon fire in the north, he built a cell on this desolate island. The late Life of Columba, by Magnus O'Donnell, Chief of Tirconnell, tells how the saint, being warned by an angel to cross to Tory, went to "belach an adhraid"—"the way of adoration," as it is translated, but very doubtfully—whence the island was dimly visible, and cast his crozier over to its shore. On attempting to land, Alidus, the chief, refused to give him a site for his church there—why are the Tory legends so exceptionally "classical"?—Columba asked for a plot the size of his cloak; he was allowed to take it, and the garment overspread the whole island. The irritated and expatriated chief set a savage dog on the saint, who, with the sign of the cross, destroyed his assailant,<sup>1</sup> on which Alidus thought it wise to surrender at discretion, and allow himself to be converted. St. Columba placed Ernanus over the monastery, and the holy man occupies a niche in Irish hagiology.

Turning to more authentic history—

Tory was devastated in 612 by "a marine fleet," under Muradus; in 616 the slaughter of Torrach took place. The church had to be repaired and covered this year, having lain waste since the raid of a predatory fleet; the pious work was carried out by the people of Tirconnell. Some annals refer this restoration to 624. In 640 to about 660 Ernanus, son of Colman, Abbot of Tory, flourished; his anniversary is May 16th. His name appears with others of the clergy of northern Ireland in a letter addressed to them by some Romans, who endeavoured to set them right as to the paschal controversy. In 732 Dungal, son of Belbach, violated Torrach, by forcing Brudeus from it. Little else is recorded. Two of its erenachs, Maelcoluim O'Branain, and Soerghanus the "lector," died respectively in 1002 and 1042. The parish church of Torrach is valued at 12*s.* in the Papal taxation of 1302; its tithe being 14*d.* In about the fifteenth century the O'Robhartys built a castle in Balar's fort out of the remains of the stone cashel, possibly the traditional Conan's tower.

In 1517 "Donagh, son of Torlough O'Boyle, went with the crew of a boat to Toraigh, and, a wind having driven him westward to sea, no tidings of them were ever after heard." Sir George Bingham wasted the island towards the close of the same century.

The fullest information about the island is given in an Inquisition

<sup>1</sup> Whence it is said an old custom once excluded dogs from the island.

taken by Sir Arthur Chichester on September 12th, 1609. The jurors say on oath that in the Barony of Kilmacrenan is the Island of Torro, consisting of two quarters of termon land, whereof O'Roherty is both herenagh and corbe, paying 7*s.* Irish per annum to the Bishop of Raphoe, and also, for every balliboe inhabited, forty tercian madders of malt,<sup>1</sup> and thirty yards of bracken cloth of their own making, so thin on being laid on the ground that the grass might appear through the same. When O'Roherty dies, the bishop appoints one of his sept in his place. The parson, vicar, and herenagh bear the repair and maintenance of the church.



TORY ISLAND—DOORWAY OF ROUND TOWER.

The most conspicuous and best preserved of the ancient remains<sup>2</sup> is the Round Tower. It is about 51<sup>3</sup> feet high, the circumference being nearly the same as the height. Its walls are 4 feet 3 inches thick. The round arched door faces south-west, is 8 feet 6 inches from the first offset.

<sup>1</sup> One-third of a mether of malt. The Donegal mether was two gallons English measure; the Fermanagh mether six quarts.—Inquisition of Escheated Counties, 1609 (P. R. O. I.).

<sup>2</sup> The remains marked on the Ordnance Survey map are—Doonbalor, Balor's Prison, Castle, Port Doon, Port Dellig, two crosses, St. John's Altar, Cloigtheach, or Round Tower, St. Columbkille's Church, Temple Anvorehesher, or Church of the Seven, Doonagolman Promontory.

<sup>3</sup> Lewis's "Topographical Dictionary of Ireland," vol. ii., p. 638, says 64 feet high, and 54 feet in circumference.

The tower is small, and is coarsely built of boulders of red granite set in a shelly mortar. Part of the cap remains, and there is another vaulting or stone floor, with rests for two wooden floors above, and for three below. Tradition tells of the fall of a bell from the upper story, and its sale to a tinker. Mr. Edmund Getty,<sup>1</sup> to whose careful papers we are much indebted, made excavations in 1837. Within the tower he found crumbled granite and bones of whales and sheep. Lower down was an offset in the wall ; 4 feet or 5 feet lower was a rough stone floor, where they found a fragment of brass, part of a sepulchral urn, broken querns, &c., but no human bones. They excavated to 12 feet 6 inches below the door-sill, and 4 feet below the outer ground. It was repaired by the Board of Public Works under Sir T. N. Deane in 1880 ; the tower had been then recently injured by a storm. He notes the rudeness of the masonry, and that the vaulting was 15 feet above the level of the door. A slab of red granite, with a coffin-lid decorated by a Celtic cross, lay east of the tower in 1853.

Most of the other remains have nearly disappeared during the late century. Sir Charles Giesocke noted two castles in 1838. The eastern had only two walls, and was said to have been built by a Danish King, Barro. Having got a legend, but without taking the trouble to seek for "Barro's" real name or record, Sir Charles, followed by Rev. Caesar Otway, derives the name of the island from Thor (Thor-ey), because he was the god of stormy and desolate places. Otway went further, and states that the fortress was erected by a Norwegian King, Erick, of the Red Arm. Passing the foundations of the castle into Balar's Castle, we find the remains of the older fortress—four ditches, across the isthmus.

There were some large blocks like the remains of a cromlech behind the West Town and round tower.

The tau cross is a monolith 6 feet high, 26 inches wide, 5½ inches thick, and 3 feet 8 inches over the arms. It is made of a slab of thick mica slate. The eastern pointed arched gateway of the abbey enclosure, called Rath Finan, has been removed since 1845. There are (or were) fragments of a ringed cross with square panels on the arms, and a round hole at the foot. It was broken into four before Getty's visit, and had been removed to Falcarragh cross-roads on the mainland ; it was once set into a quern stone.<sup>2</sup> Another fragment in Rath Finan had curved lines, not interlacing ; a third was a socketed base, and between the abbey and chapel, near the sea, was yet another base.

The Murrisheer was a nearly levelled oratory or chapel beyond the tower ; it measured 10 feet by 9 feet, and one wall was curved ; it stood on a platform with steps leading up to it. The people said that a boat with seven bodies of "Hollanders" drifted on to Tory, and the bodies

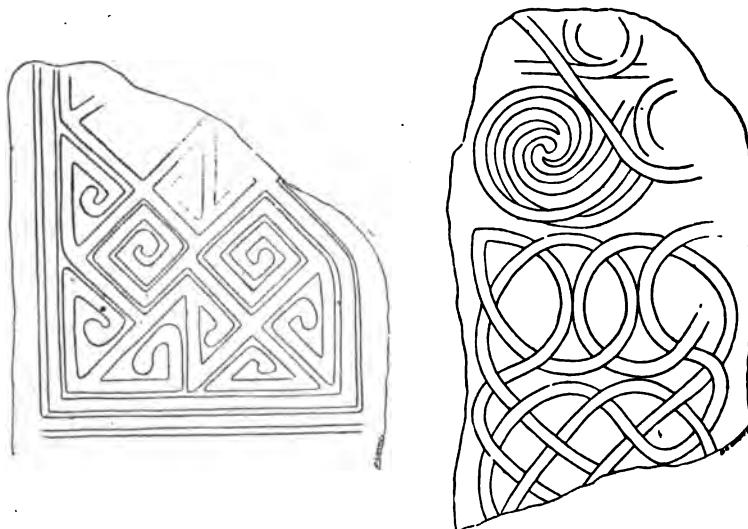
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<sup>1</sup> *Ulster Journal of Archaeology*, vol. i., pp. 27, 412 (1853).

<sup>2</sup> Getty mentions the custom of setting a whole or broken quern in the foundation of each house on Tory. Was this a "symbolic sacrifice" ?

were buried in the chapel. One body, that of a nun, was found above ground on three successive mornings, and would not rest till it was removed from near the sailors, and laid in a grave some distance apart.<sup>1</sup>

It is interesting to find a very similar legend relating to Tory in the early "Book of the Dun Cow" (*ante* 1100). Maelduin, in his famous "Voyage,"<sup>2</sup> meets on an unknown island, in "the great endless ocean," a hermit. The latter tells a tale of sin and repentance. He was a man of Torach, and used to sell the food of the church for treasure. One



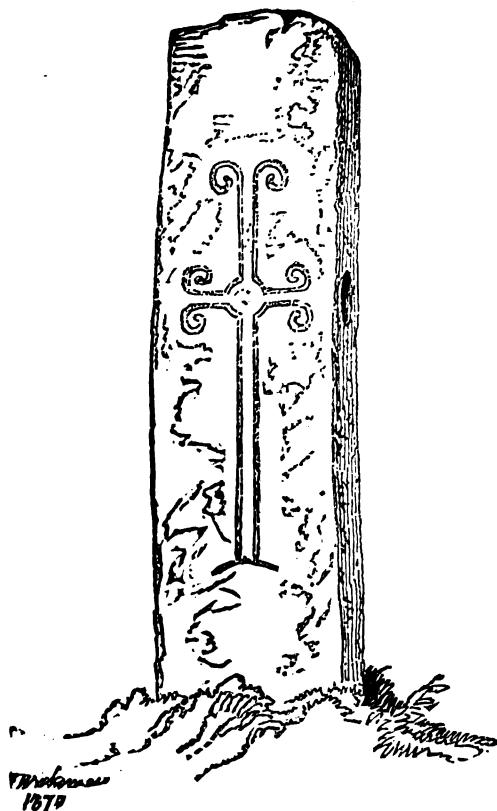
TORY ISLAND—FRAGMENTS OF CARVED SLABS.  
(From a Rubbing by Dr. D. D. Griffith Davies.)

day, when digging a grave for a peasant, a voice resounded from the earth, "Do not put the corpse of the sinner on me, a holy, pious person"; and added a threat of perdition to the profaner if he persisted, while "the sinner's corpse would not remain." The awed grave-digger buries the body in another place, goes out in a new boat of tanned hide, and finally rests on the lone island for seven years, and enjoins Maelduin to forgive the slayer of his father.

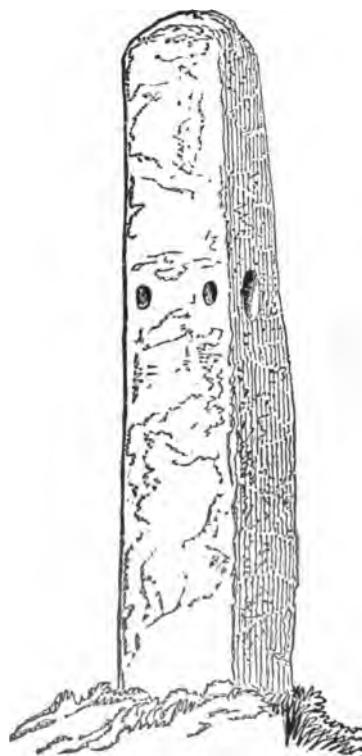
<sup>1</sup> See "Annals of Ulster"; "Annals of the Four Masters"; Colgan's "Lives of St. Columba," in the "Trias Thaumaturga"; Canon O'Hanlon's "Lives of the Irish Saints," vol. vi., p. 348; and vol. viii., p. 241; Petrie's "Round Towers," pp. 14, 15, 43, 406; Miss Stokes's "Christian Architecture of Ireland"; the full and most valuable survey, that of Edmund Getty in 1845, published in the *Ulster Journal of Archaeology*, vol. i. (1853), p. 140; and the account of his excavations in same, vol. v. (1857), p. 121.

<sup>2</sup> *Revue Celtique*, vol. x. (1889), pp. 81-85.





No. 1.



No. 2.

HOLED STONE RESORTED TO BY WOMEN AT TEAMPULL-NA-BFEAR.

No. 1. Nearly Front View.

No. 2. Half Side View.

INISMURRAY.

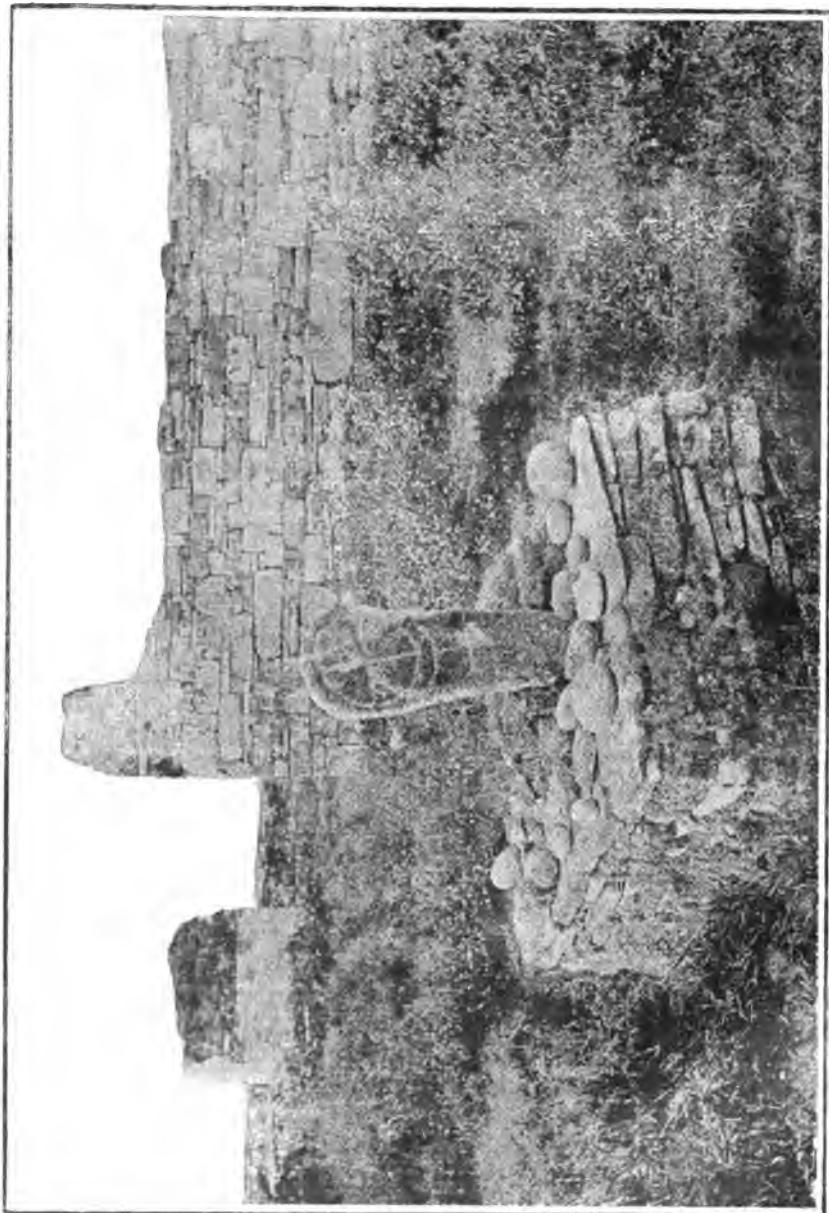


## SECTION II.

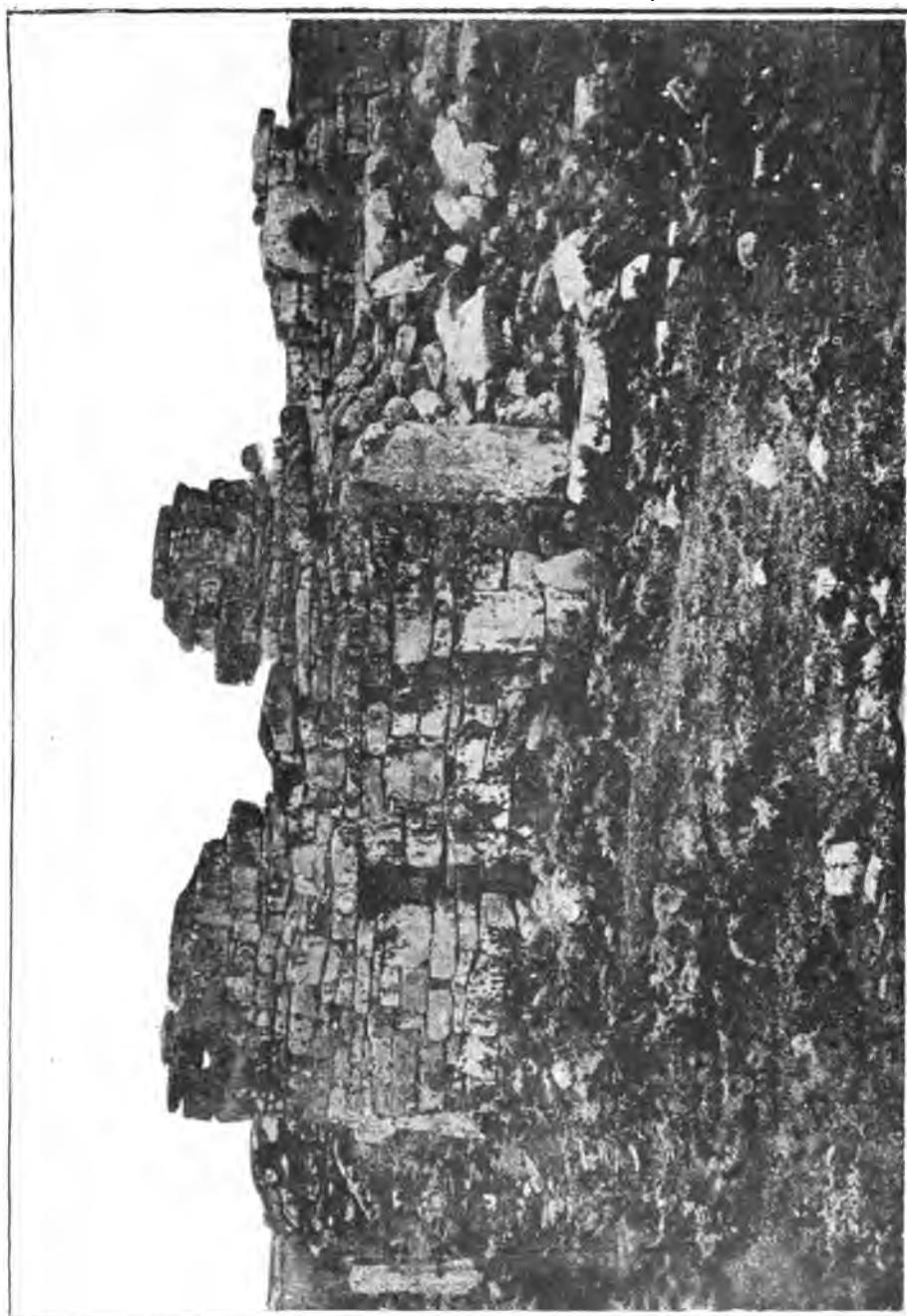
### THE ISLAND OF INISMURRAY, COUNTY SLIGO.<sup>1</sup>

THE ISLAND OF INISMURRAY lies four miles from the coast of Sligo, at the entrance of Donegal Bay. Its position has kept it free from many influences which have caused such destruction elsewhere. It is about one mile long by half a mile wide, 239 acres in extent, with a population of 91. Much of the surface is barren rock; a few patches being cultivated grow oats and potatoes; and the people have largely to depend on their fishing. The remains consist of churches, cells, underground passages, leacs, leachtae, tombs, inscribed stones, and one of the most perfect cashels in Ireland. O'Donovan says that these ruins are, "perhaps, the most perfect Cyclopean ruins in the world"; and Lord Dunraven, in his great work, says "that the group of ruins here offer the most characteristic example now in existence of the earliest monastic establishments in Ireland." It is not improbable that the island took its name from Muirdach, a follower of St. Patrick, who was placed by him over a church at Killala. The island, however, is exclusively associated with the name of St. Molaise, who flourished, Miss Stokes thinks, in the early part of the sixth century. Of its history very little is known. The "Annals of the Four Masters" have reference to it in the years 747, 798, and 802. At the last date it was burned by foreigners, who were probably Norsemen, and from that time no historic reference regarding it can be found for 800 years. Beranger visited the island in 1779, as related in the Society's *Journal* for 1870; but the drawings which he stated that he made are not forthcoming. Vallancy published an account of it in 1786 in his "Collectanea," vol. iv., but he does not seem to have visited the island. The next account is that by O'Donovan, from a visit made in 1836 for the Ordnance Survey. This is the first attempt at a complete description of the mass of remains on the island; it is of great interest, although it was probably not intended for publication, and O'Donovan's antiquarian experience was then unripened. The next description is that of Lord Dunraven in his "Notes on Irish Architecture," published in 1875. He gives full notes on the buildings as they then were, with detailed measurements and a ground-plan. These "must ever retain exceptional importance from their having been written before any disturbance which may have been produced by the work of restoration."

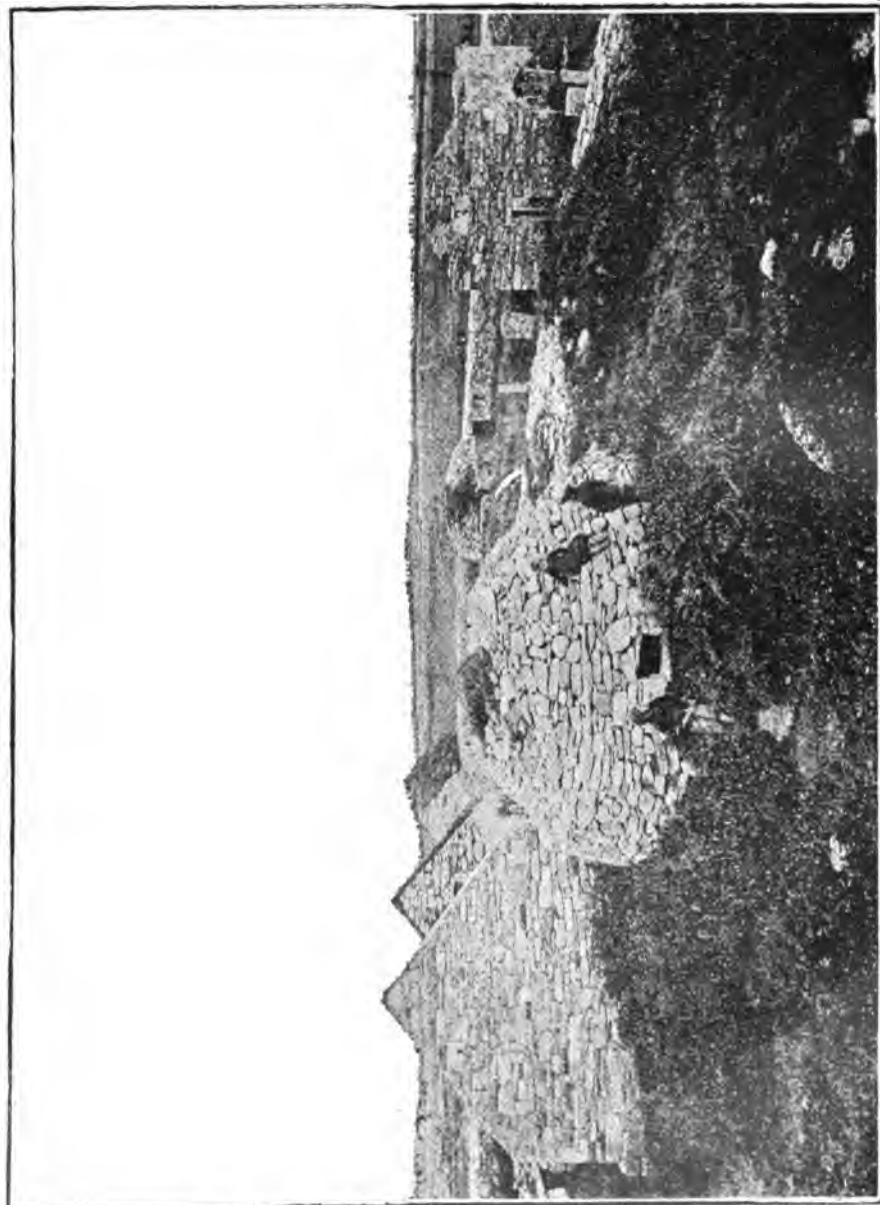
<sup>1</sup> By Mr. John Cooke.



TEACH MOLAISE.  
ALTAR BRG, WITH ALTAR STONES.  
TEAMPUULL MOLAISE.  
INISMURRAY—Showing side wall of Teampull Molaiste, rebuilt in 1881. (From a Photograph, taken in 1892, by Mr. R. Welch.)



INISMURRAY.—TEAMPUULL MOLAISE, OR TRAMPULL-NA-BFFAR.—THE CHURCH OF THE MER—IN 1876.

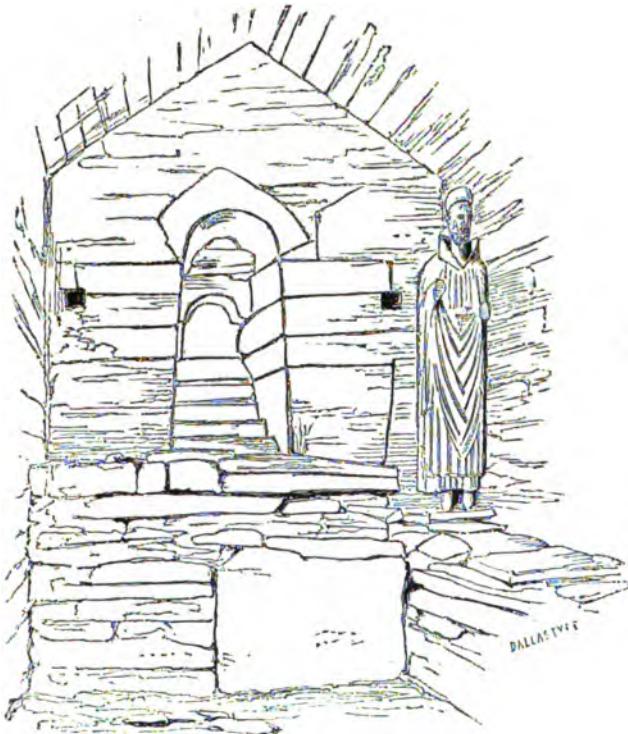


TEAMULL MOLAISE.

TOORYBRENNELL.  
INISMURRAY.—View of Interior of Cashel. (From a Photograph by Mr. R. Welch, 1892.)

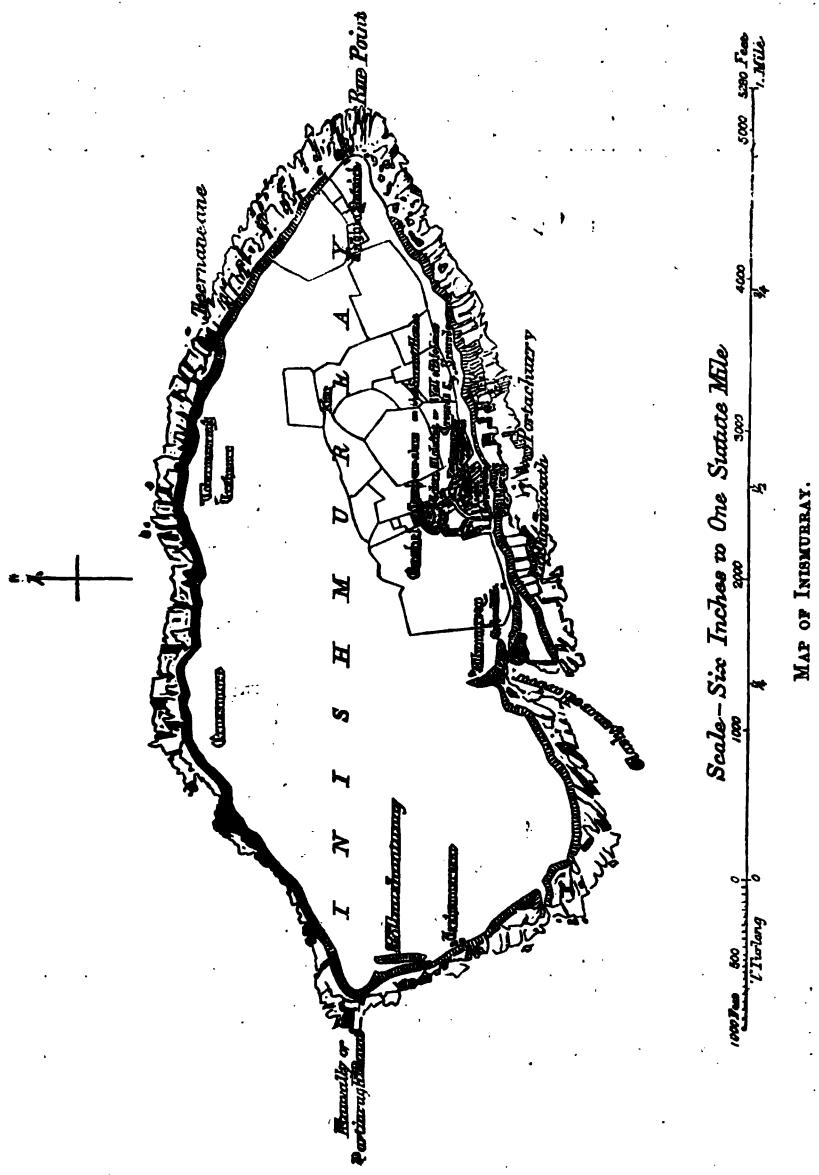
TEAMULL-NA-TEINIDH.

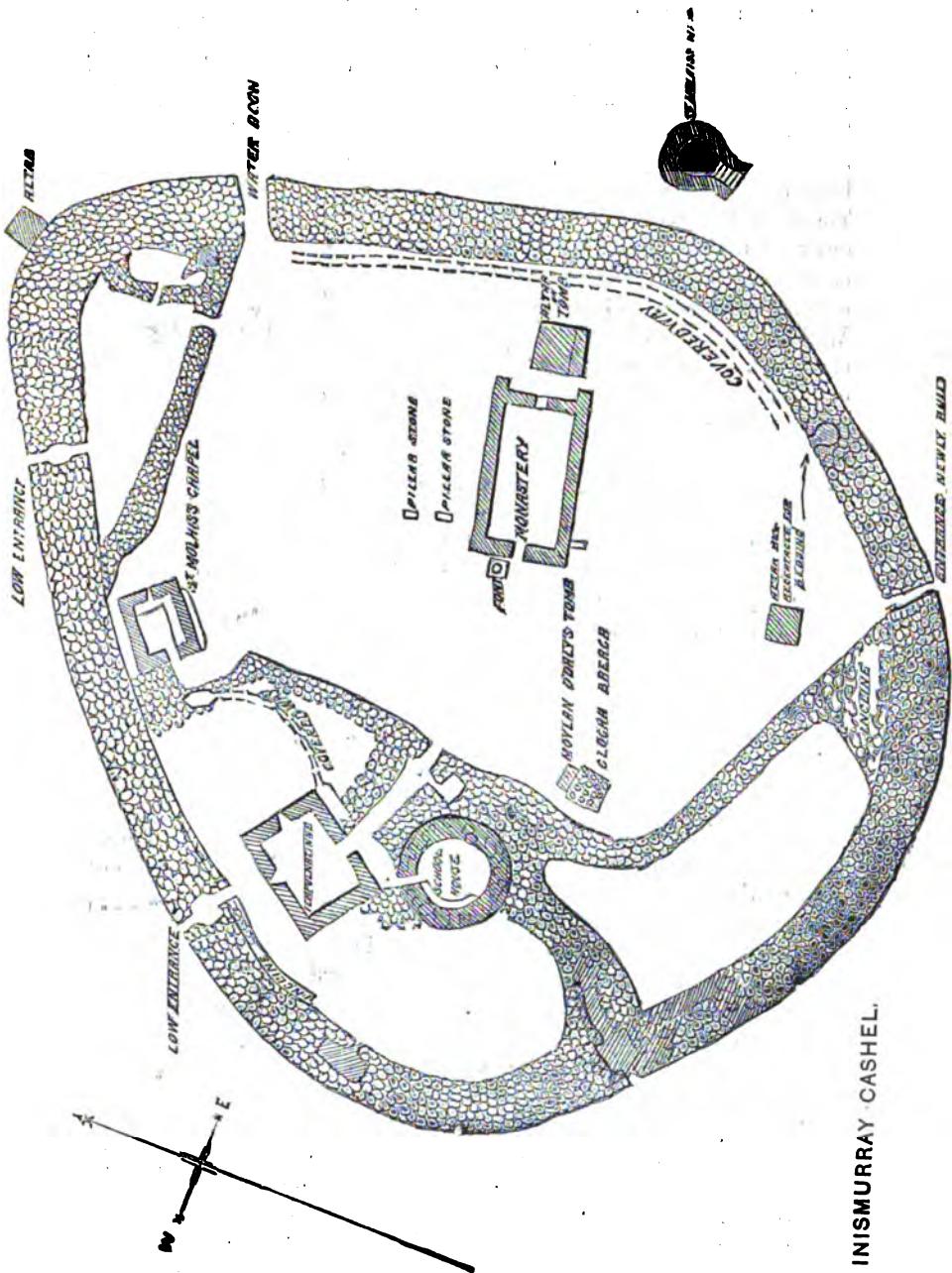
Their value is further enhanced by the five fine photographic plates which illustrate the ruins. The event, however, of highest importance in recent years in connexion with the island and its remains was the transfer of the ruins by the Irish Church Temporalities Commissioners to the Board of Works. A visit was made by their superintendent, who gave a short description of them in his report. The report is not accompanied by any plans, drawings, or measurements; and in the next year's report the matter is dismissed in two sentences, saying that



INTERIOR OF TEACH MOLAISE.

the work was completed. This was carried out at a cost of £230 14*s.* 6*d.* The Society decided to depute Mr. Wakeman to visit the island, and report on the ruins at length, which he did in 1884, in an interesting "Survey." This was Mr. Wakeman's second visit, the former having been made prior to the operations of the Board of Works. Referring to the cashel, Mr. Wakeman does not think it was of ecclesiastical origin, and he urges apparently conclusive reasons, showing that it preceded the introduction of Christianity into Ireland. The cashel varies from 7½ feet to 9 feet 9 inches in height, its greatest length being 175 feet, and breadth 135 feet. It is of uncemented and undressed stone, and has four entrances.



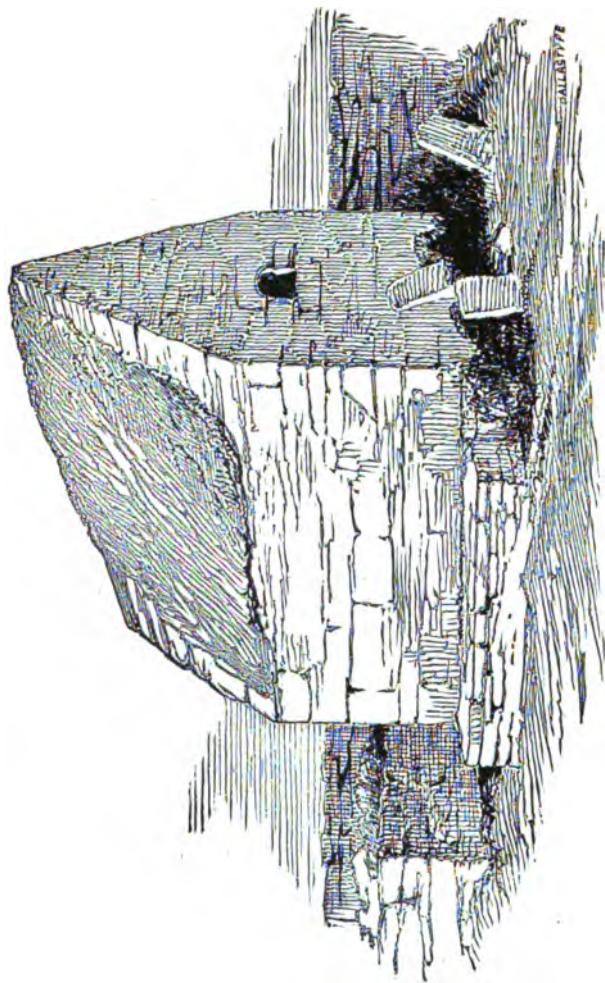


INISMURRAY · CASHEL,

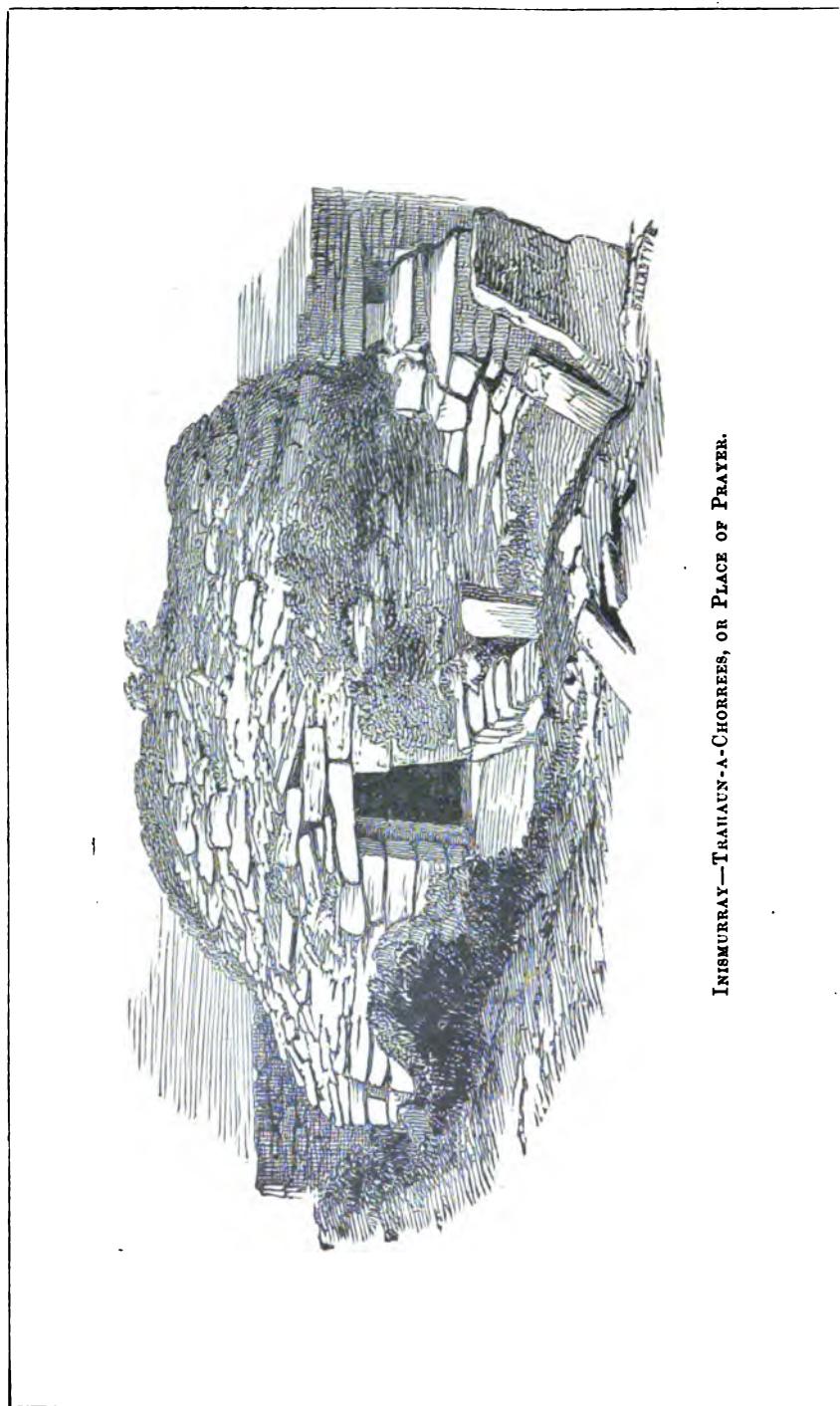
"The southern entrance is a thing of yesterday, having, together with a large portion of the adjoining wall, been erected *in toto* by the men commissioned by the Board of Works as conservators." The wall was further meddled with, as Mr. Wakeman points out: certain niche-like recesses having been constructed, and within each a cross-inscribed memorial stone was placed, which should never have been removed from the spots where found. The wall has been built up and partly thrown down for a height of three or four feet, and is now of uniform height, so that it has "neither been restored nor conserved; it has been transformed." Within the walls are several passages and small chambers. In the enclosure are three bee-hive cells, including Toorybrenell (O'Brenell's tower), or the School-house, oval in shape, and constructed of very large stones, and Trahaun-a-Chorrees, that is, the Lent Trahaun, or place of prayer; another, Teach-an-Alais, or the sweat-house, formerly a hot-air bath, is a short distance outside the cashel. Within the cashel are three small churches, styled Teach Molaise, Teampull-nabfear (also called Teampull-Molaise), and Teampull or Teach-na-Teinidh. The first is the most interesting and best preserved, and measures about 9 feet by 8 feet. The place is specially sacred to St. Molaise, and the natives use it as a place of prayer on Sundays and holidays. In an angle of the cell is an oaken effigy of an ecclesiastic, which tradition points to as that of the saint, and the work of the celebrated Goban Saor. Whether that or the figure-head of a ship of the Spanish Armada, or other vessel, it is now impossible to say. Mr. Wakeman considers Teampull-na-Teinidh the most modern, and that it cannot be considered older than the fourteenth century. At the time of the so-called preservation the greater part of the south-western wall had disappeared, but a new wall was then built, entirely featureless, and without any opening, which Mr. Wakeman thinks it originally had. The worst example, however, of destruction was that of the "Stone of Fire," a supposed miraculous hearth, the foundation of which remains. It is said that the renovators broke the slab, and utilised it in building up the wall. Some of the traditions of the island connect it with a perpetual fire, from which all hearths were kindled; while others say it had miraculous powers of



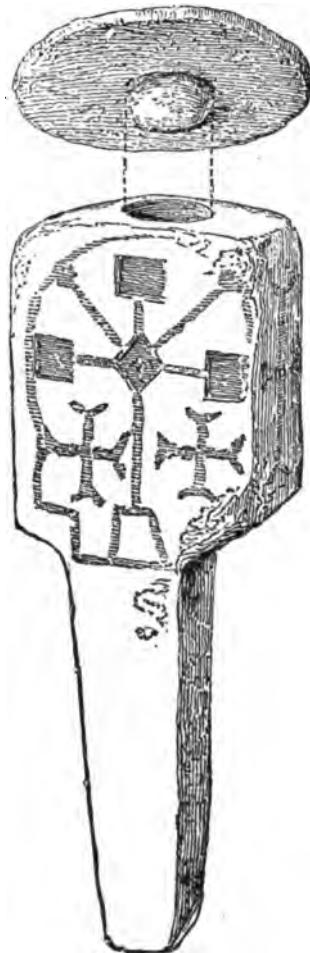
OAKEN FIGURE OF  
ST. MOLAISE.



INTSMURRAY—SOUTH-EAST VIEW OF TEACH MOLAISE.

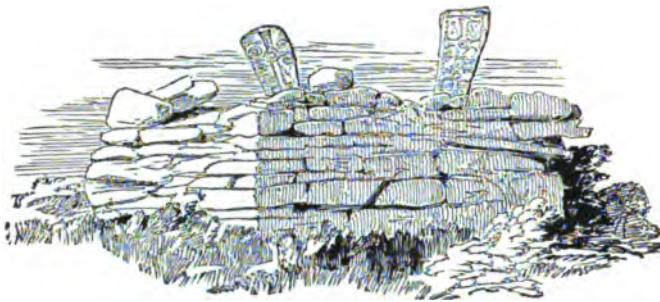


INISMURRAY—TRAVI AUN-A-CHORREES, OR PLACE OF PRAYER.



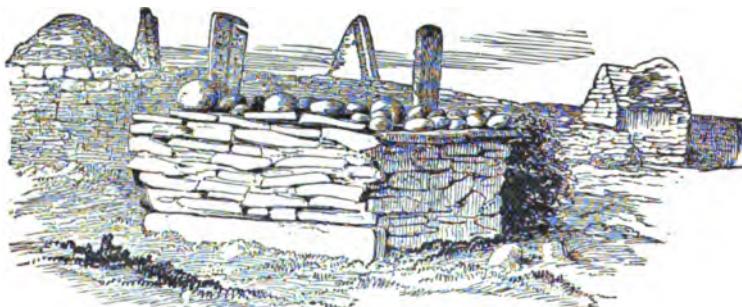
HOLLOWED STONE, WITH COVER, ON CLOCHA-BREACA.

combustion. Outside the cashel is Teamul-na-mban, "the Women's Church." It is the burial-ground for females; and the islanders believe "that if a woman be buried in the men's ground, the corpse will be removed during the night by unseen hands to the women's cemetery, and *vice versa*." Within the cashel are three altars, besides many more on



ALTAR OF REILIC ODHRAIN.

the island, which are still used by pilgrims. The largest is called Clocha-breaca (speckled stones), from the number of curious stones on its surface, some of which are ornamented with crosses. These have, down to modern times, been used for cursing, according to an ancient custom.



CLOCHA-BREACA ALTAR (THE SPECKLED STONES).

There are three fine specimens of pillar-stones, two being "holed," which expectant mothers visit, and pray for a happy issue.

There are four slabs with inscriptions in early Irish character. One on St. Molaise's altar has the following:—

✠ OR DO MUREDACH  
hū CHOMOCAIN  
hIC DORMIT.

("Pray for Muredach, grandson of Chomocan (who sleeps here.)")

This is the only instance in Ireland of the Latin formula "Hic dormit."



PILLAR-STONE AND BULLAUN AT THE CHURCH OF THE MEN.



LAGHTA COLUMBKILLE STATION.  
INISMURRAY.

There are many other monuments with inscribed crosses, two bullauns with single basins, two holy wells, protected by bee-hived stone coverings, and the stations of the pilgrims. The pilgrims commence at Teach Molaise, and make the round of the island from east to west. The last station is Reilic Odrain, the cemetery of Odrain, or Oran, who was a companion of St. Columba, and has also a burial-place, Reilig Oran, in Iona. All the above have been drawn and fully illustrated by Mr. Wakeman in his Survey of the Island in the Society's Extra Volume Series, which should be consulted by the visitor to the island, and indeed by every student of early Christian art and antiquities.





INISKEA, SOUTH—INSCRIBED CROSS.



ST. DERRHILE'S SHRINE—FALLMORE, COUNTY MAYO.



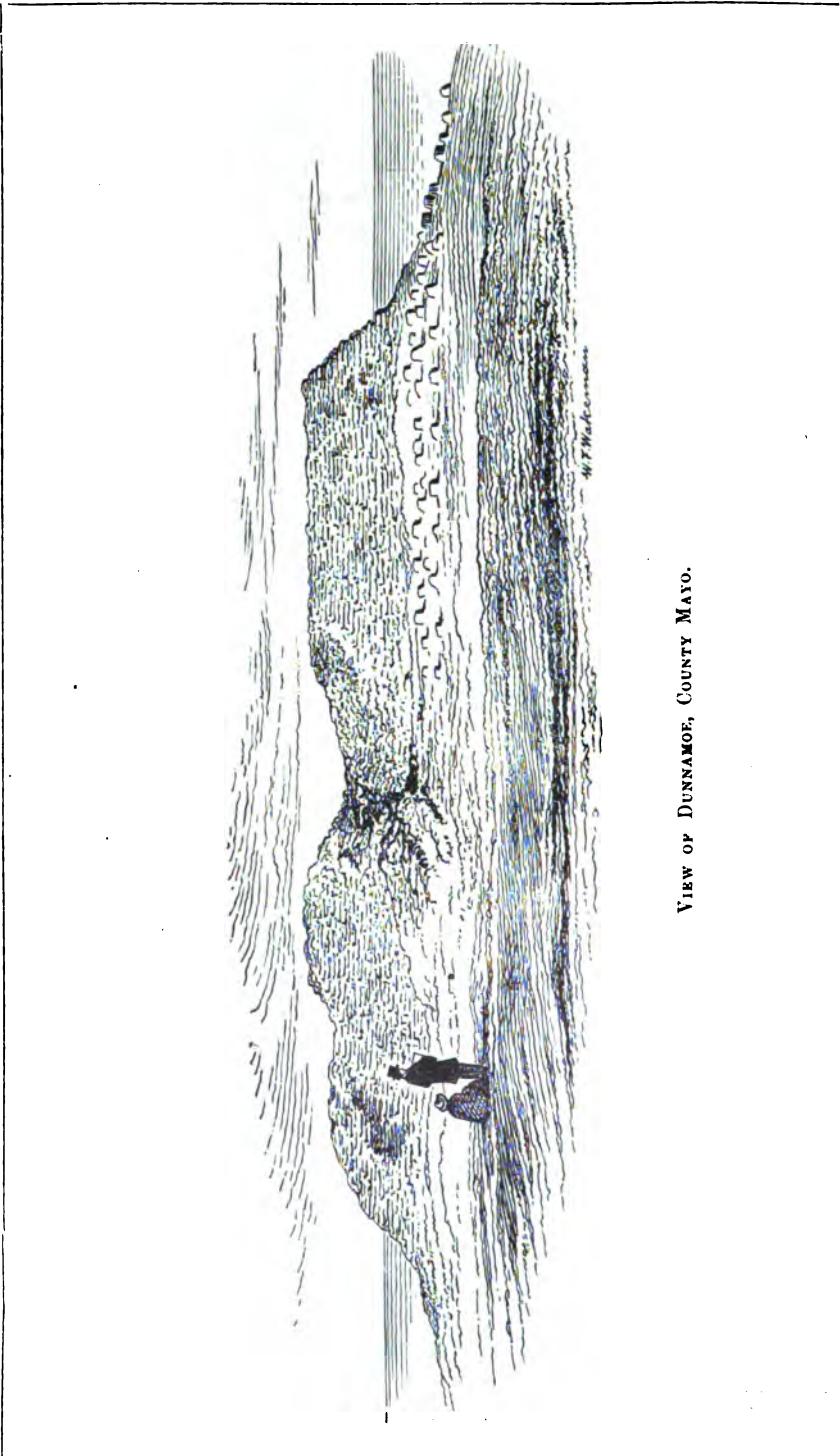
## SECTION III.

### THE COASTS AND ISLANDS OF THE COUNTY MAYO.<sup>1</sup>

ROUNDING the projection of Sligo and Mayo, which (unmarked by the old map-makers) proved so fatal to the Armada when so many of its ships got embayed in 1588, we commence to explore the most westerly parts of Ireland, and thereby of the old world. We sail in this voyage over the submerged country, through which, deep under the sea, the old beds of the rivers Erne and Shannon can still be traced far towards the west. Everywhere we see the ruins of the "fringe of the world." We have passed Dun Brista at Downpatrick Head, on whose isolated, tower-like rock the wall and earthworks of enclosures of which another part remains on the mainland can still be seen. We see near Benwee Head the strange promontory fort of Doonvinallia, and then rounding Erris Head, the northern extremity of the peninsula of the Mullet, we find the most striking of the cliff forts of County Mayo.

We may here first note of this type of structure that it is extremely simple, and its distribution is far wider than that of the ring forts. Such fortified headlands are found on the shores of the Mediterranean and Baltic. Arcona, the great temple of Rügen (where the Esthonians worshipped till the twelfth century the four-headed Suantowit), was actually a promontory fort, and several of imposing size, far earlier than the Roman occupation of Gaul, are found in Brittany. One, consisting of two ramparts and a fosse, is mentioned in Cæsar's Commentaries as made across a neck of land 200 feet wide by the Aduatici. In Ireland such forts are abundant; about three dozen remain round the coast, and the sites of nearly as many more are known. They consist, as a rule, of a curved fosse or fosses and mounds, such as we find at Lambay "Garden Fort," and the Bailey, on Howth. Besides these last we find Island Hubbock, and some nine other forts in Waterford: Dun Cearnmna on the old Head of Kinsale, and some eighteen more in Cork; Doonmore, and some ten others in Kerry; Dundoillroe, and seven others in Clare. Dubh Cathair, and a neighbouring point in Aran; ten, or possibly twelve, in Mayo; perhaps as many more in Donegal, the most noted being Balar's Prison on Tory Island; several—six, if we include cliff forts—in Antrim, and the so-called Strongbow's Camp at Baginbun. This

<sup>1</sup> By Mr. T. J. Westropp.



VIEW OF DUNNAME, COUNTY MAYO.

completes the known list on the coast,<sup>1</sup> though several exist on inland spurs like the high-seated Caherconree in Kerry. The Triads regard the promontory forts of Dun Cearnmna (the Old Head of Kinsale) and Dun Sobhairce (Dunseverick) as two of the three oldest forts in Ireland. These two and many others have been fortified with later castles.

DUNNAMOE lies "near the sea, a dangan high and strong,"<sup>2</sup> about four miles north of Belmullet, and on a projecting headland. It consists of a dry-stone rampart, curved landwards as usual, a shallow fosse, and some traces of an obstacle of stones set in the ground, though slight indeed<sup>3</sup> compared to the formidable abattis of jagged pillars protecting Dun Enghus,<sup>4</sup> the Dubh Cathair in Aran, and the ring wall of Cahirloughlin at Ballykinvarga, County Clare, but, as we shall see, a mere remnant of the original defence.

Inside was a circular caher 109 feet in diameter, which in 1889 had traces of a gateway to the south-east, but is now little better than a tumbled mass of stones. The main rampart is about 210 feet long, 8 feet thick, and 15 feet high. The gateway, now nearly defaced, is 3 feet 8 inches wide; there are three clochauns or stone huts against the inner face, and at least one in the thickness of the wall. The fosse is about 14 feet wide. It is much filled in, but was of considerable depth in 1838, and about sixty years ago there were traces of two curved walls flanking the passage over the trench at the main gateway.

John O'Donovan elaborately described the ruin in the *Ord. Survey Letters*, 1838, now in the Library of the Royal Irish Academy.<sup>5</sup>

The Rev. Cæsar Otway first published a description of "Dunamoa" in 1841. The fortress was then much more complete, and he fortunately gives a sketch-plan of the gateway. He mentions that an earth-work ran "all round" the promontory "near the seaward front . . . and inclining to the south, there are the foundations of a square building" so dilapidated that the exact form could not be traced.<sup>6</sup> O'Donovan told him that he remembered the abattis with more numerous and much larger stones in it, but they were removed for sills and lintels by the villagers. Tradition, with noble contempt for mere accurate chronology, told how "Dunnamoa" had been built by the Burkes, and captured by the Danes. It will be noted that in Otway's time there was a fore court, boat-shaped in plan, outside the gate, and guardrooms like those at Dunbeg, in Fahan, to each side of the inner passage. The name in 1821 was said to be Dun na mbo, from cows kept in it. O'Donovan suggests Dun na Modh, from Mod, the Firbolg chieftain.

<sup>1</sup> See *Trans. R.I.A.*, vol. xxxi., pp. 325, 704.

<sup>2</sup> "Voyage of Maelduin" (*Revue Celtique*), x. (1889), p. 63.

<sup>3</sup> Trotter, in "Walks through Ireland," pp. 503, 504, describes the wall as "very old and massy," . . . "with a guardhouse within on one side. In front stone stakes of great height and size."

<sup>4</sup> See pp. 74-78, *infra*, and *Journal*, vol. xxvii., pp. 123-125 (1897).

<sup>5</sup> Ordnance Survey Letters, Mayo, 14 B. 18, pp. 251, 255.

<sup>6</sup> "Erris and Tirawley," p. 67.

**TERMON CARRA.**—Not far from Dunnamoe are this ruined church and fairy-haunted graveyard. Otway gives a circumstantial account of the appearance of a fairy, but as his informant confessed to having taken four tumblers of punch before seeing it, “it needs no spirit from the grave” to account for the apparition. The cemetery stands on the edge of a tract of sandhills. The walls of the church were broken down even in 1841; but there was an upright stone (probably part of a cross) with two holes, where St. Colman (says tradition) used to clasp his thumbs while praying. Three drunken idlers (as is said) threw the stone down and were cursed by a bishop, meeting sudden and strange deaths within the year. It is interesting to note of this place that when a landlord (wishing to supersede the rabbits which were loosening the sandhills by burrowing) introduced hares into the Mullet, the animals adapted themselves to their surroundings by becoming as inveterate burrow-makers as any rabbit.

Like “Kilstapheen,” in Liscannor Bay,<sup>1</sup> in Clare, and the Cantillons’ church in Ballyheige Bay, in Kerry, the coast of Mayo has its submerged city, “Monaster Lettera,” which rises over the waves, beyond Iniskea, once in seven years, displaying to the wondering eyes of the peasantry churches and a tower, woods and tilled fields, while (as also at Liscannor and elsewhere) a bog with roots and stems of trees is found under the sands of the bay near Ibrian Point.<sup>2</sup>

“ If thou couldst see a thousand fathoms deep,  
Thou wouldest behold, 'mid rock and shingle brown,  
The shapeless wreck of temple, tower, and town;  
The bones of empires sleeping their last sleep.  
Their names as dead, as if they never bore  
Crown or dominion . . . ”

For Atlantis and Brasil and St. Brendan’s Island were, perhaps, no myth; and the earthquake-wave that split Inisfitae in three in 802 was but one of a thousand other cataclysms in the all-powerful Atlantic.

**FORTS.**—There was another strong promontory fort at Porth. A dry stone wall now hardly three feet high crosses the headland, and shows trace of entrance and flanking “guardrooms.” There were once souterrains in the enclosure.

Another defended headland lies a little to the north of the last. There are traces of a fosse, mound, and wall, with remains of stone buildings. It

<sup>1</sup> For “Kilstapheen,” see R.S.A.I. “Handbook,” No. III., p. 27; and *Journal*, vol. xxx., p. 289 (1900). The rock is marked on some German maps, but not on the Ord. Survey of 6 inches to the mile.

<sup>2</sup> “Eris and Tirawley,” pp. 88, 107. The voyage of Mael Duin (*Revue Celtique*), x., p. 55. “They beheld under the sea, down below them, roofed duns and a beautiful country,” expresses a similar belief earlier than 1100.

is called Doonaderrig, from a "red man" who, being outlawed, used to dwell in one of the cells of the fort. The headland is much lower than the rest of the cliff, and is reputed to have sunk. A curious legend is told of the escape of the priest of Temple Carra, with the church plate, to an isolated rock off the fort, when pursued by Cromwellian soldiers.

Yet another and similar fort still farther northward was called Doonaneanir, or "one man's fort"; while two more "promontories," Spinkadoon and Dunfiachra, remain at the extreme north of the peninsula. Dun Fiachra is a reputed resting-place of the Swan Maidens, the hapless daughters of Lir. The fort consists of a strong earthen mound and fosse, and the founder (say the natives) had a famous "water horse," which used to leap out of the fort across the narrow creek. Spinkadoon had a dry stone wall, now levelled to the foundation.

**DOLMENS AND CAIRNS.**—There are four of these monuments on the Mullet (Kilmore parish) which call for a note: "Leacht an Iorrais,"<sup>1</sup> at Binghamstown, stands "in a wild poetical spot," in "the middle of a wilderness of sands," says O'Donovan.

North of the cairn is one side of a dolmen 14 feet long; at the end is an irregular circle of stones 36 yards in diameter. The leacht itself is 35 feet across, and 15 feet high: it has been much defaced. Two semi-circular mounds of gravel and stones mark two rings by which it was at one time surrounded; they are not concentric with the cairn. The inner is about 165 feet in diameter; the outer one is about 18 feet outside it.

"Trunk na Caillighe" cairn lies half a mile to the north-west of the last; it is a square dolmen of large stones. Near the Leacht an earthen tumulus when opened revealed a skeleton in a sitting posture, with its face turned towards the Leacht. The mound lies at Cross, and was opened by Dr. Lyons. Another monument, "Dun Domhnall," or "Domhnall's grave," from the giant "Domhnall-duall-buidhe," stood at the base of a conical fortified hill, but was nearly all gone even in 1838.<sup>2</sup> Another "cromlech" was at Dromgallagh, and a cairn lay between the Leacht and Trunk na Caillighe at Emlybeg Nash. As to the "giant" Domhnall, it is interesting to note (even if a mere coincidence) that the Annals of Loch Cé in 1277 mention several persons slain by Teige, son of Domhnall of Irrus. If the father was as bloodthirsty as his son, he possibly became a giant by the end of six centuries, as Napoleon became (in English nursery rhymes) as "tall and strong as Rouen steeple" in the generation that remembered his downfall. Even the legend of the Burkes building Dunnamoe may have originated in its

<sup>1</sup> Knight, in his "Account of Erris," p. 109, calls it Lacht an Ard, and mentions the "thousands of human bones on the site."

<sup>2</sup> Ordnance Survey Letters, Mayo, R.I.A., 14 v. 18, p. 158.

occupation by some of the "foreigners (English) of Irrus" mentioned in 1273 in the same record.<sup>1</sup>

#### INISGLORA.

The very interesting island monastery of Inisglora, lying off the coast of Erris, and forming, like the Mullet, part of the parish of Kilmore, has been well described and illustrated by Lord Dunraven in his "Notes on Irish Architecture" in 1875.<sup>2</sup>



INISGLORA, COUNTY MAYO—RUINS FROM THE WEST.

(From a Photograph by Mrs. Shackleton.)

We, perhaps, from our standpoint, misrepresent the object of these island monasteries. It was to be on the only safe and easy high road, to command easy access to the coasts and bays and rivers, not to be entirely out of the world, that these monks sought "the Isles afar off"—"ad insulas longe, ad eos qui non audierunt de me." There, as has often been noted, they selected the best "strategic" positions for the centres of

<sup>1</sup> See "Account of Erris" (Knight); "Walks through Ireland" (Trotter); "Wild Sports of the West" (Maxwell); "Sketches in Erris and Tirawley," 1841 (anonymous, but by Rev. Caesar Otway), pp. 64–67, 88; "Dunnamoe Cashel," by W. F. Wakeman (*Journal*, vol. xix., 1889, p. 182); "Ethnography of the Mullet," &c. (*Proc. R.I.A.*, Ser. III., vol. III., 1894, pp. 637–642); "Ethnography of Inisbofin and Inishark" (*Proc. R.I.A.*, vol. III., Ser. III., pp. 357–369); and "Ethnography of Clare Island and Inisturk," *Ibid.*, vol. V., Ser. III.—by Dr. Charles R. B. Browne; "The Ancient Forts of Ireland," by T. J. Westropp (*Trans. R.I.A.*, 1902, vol. XXXI., Sections 120–122); "Dolmens of Ireland," by W. Chambers Borlase (1897, vol. I., pp. 111–112); "Dr. Pococke's Tour," 1752 (ed. Stokes), pp. 90–95.

<sup>2</sup> Vol. I., p. 40, Plates XXXIII.–IV.

their mission. It was in the bogs and valleys difficult of access—inland, and not on the coast—that the name Desert or Dysert exclusively (so far as the Census List shows it) occurs.

The long, low island contains extensive remains of the monastery. These comprise three churches, three cells, the cashel or enclosure, and various leachts and crosses, tombstones and stations. The principal church is dedicated to St. Brendan, the famous navigator; and if not the precursor of the Norsemen, who were the precursors of Columbus and



INISGLORA, COUNTY MAYO—ST. BRENDAN'S CELL.

(From a Photograph by Mrs. Shackleton.)

Vespucci in their discovery of America, he, at least, became the hero of those legends which encouraged the Genoese on his epoch-making voyage into the unknown.<sup>1</sup>

<sup>1</sup> For a good summary, bearing every mark of the author's recognised patience and research, see O'Hanlon's "Lives of the Irish Saints," vol. v., May 16. Canon O'Hanlon quotes very appositely from Seneca: "There shall come a time, in later years, when the oceans shall relax their chains, and a vast continent appear, and a pilot shall find new worlds, and Thule shall be no longer earth's bounds" (p. 441). An amazing sentence. See also "Brendaniana" (Rev. Denis O'Donoghue), and "The Voyage of St. Brendan" (Rev. T. Olden), *Journal*, vol. xxi., p. 676 (1890-91). For Seneca's prophecy in the "Medea," see also *Trans. R.I.A.*, vol. xiv., p. 1 (P. L. A.).

The Chapel of St. Brendan is a little oratory 12 by 8 feet—"somewhat resembling the church on Bishop's Island," says Lord Dunraven; but, if the Clare oratory is meant, we cannot endorse his views. It is of dry stone masonry, the walls sloping inward. It is nearly buried by the rising of the soil disturbed by countless burials. The walls are about 3 feet thick, despite which there was at one time a corbelled roof which has nearly all fallen. The west door has the typical lintel and inclined jambs tapering from 2 feet to 1 foot 6 inches, and only 3 feet 9 inches high. There is a projecting stone with a hole set above its northern jamb, evidently the socket of a door with horned ends turning in two sockets. The door is approached by a walled passage or vestibule about 18 feet long; its walls being 4 or 5 feet high, and 4 feet thick. The last window has a linteled head with nearly vertical jambs. The top of the gable has disappeared.



INISGLORA, COUNTY MAYO—ST. BRENDAN'S CELL (BEFORE 1875).

The second church, Teampul-na-Naomh, or the Saint's Church, is 26 feet by 11 feet, and is close to the shore on a slope above the beach. It is later than the former, with cemented masonry grouted, but rude. The side walls are of larger stones than the ends, except at their western extremity; in the south patch of this late work a doorway remains, but the east end is down, and no window remains in the building. It is also, I believe, called Tempul na bfear, the church of the men.

The third is named Teampul-na-mban—the church of the women—and stood outside the cashel. The west end, except part of the gable,

with adjoining portions of the sides, are standing. The church measures 24 by 12 feet, its proportion, like the second church, being unusually short. There is a recess in the west end 4 feet above the ground. The walls are 3 feet thick, and the door lies to the north; one jamb slopes inwards and outwards—an unusual feature.

The cells, or, as O'Donovan calls them, "torthighs," or "tower houses,"<sup>1</sup> may next be noted. St. Brendan's cell is circular, 19 feet 6 inches in diameter; its corbelled roof has collapsed. The second cell was about 12 feet or 14 feet in diameter, and also beehive-like. The doorway was to the east at a higher level than the first cell. It was 4 feet 6 inches high, and tapered from 3 feet to 2 feet 9 inches. There are two "cupboard" recesses inside. The third cell had fallen before 1841. They were named Thurrow-more, -beg and -mhule. The custom was to break bread in them. The well was a small round tower, about 3 feet in diameter, and covered with a stone roof. The approach is through a passage 9 feet long, and from 2½ feet to 1 foot 3 inches wide; seven steps lead down to the well, and the roof of the passage is said to have been washed away by the sea. The cashel of the monastery is almost overthrown: it was a flimsy structure 2 feet thick; and about 35 yards, rarely 3 feet high, remain, 156 feet in diameter.

According to tradition the founder was St. Brendan. He was born in Kerry about 484, at Tubbrid (Tober-na-molt, the wether's well), near Ardfert,<sup>2</sup> where the fine old cathedral recalls his name and patronage. He went out on two voyages in about 540 and 560 to seek the Island of the Blessed. He seems to have visited most of the Irish islands, Brittany, Iceland, and the Scotch Isles, but his actual seafaring soon became a centre of more romantic legend. Reading the legends, it is hard not to believe that he extended his voyage (as some confidently assert) even to America.

"I told of Brendan, who found afar  
Another world 'neath the western star."

Even rejecting this hardly possible belief, we might claim him to be patron of the western continent. His legends were firmly fixed in the minds of mediæval sailors, and "never rested till they sent Columbus and his successors across the outer ocean to find islands and wonders such as the mind of monk or bard had never conceived."<sup>3</sup> He died in the nunnery of Annaghdown, of which his sister was abbess, May 16th, 577, in his 94th year. He is patron of both the sees of Ardfert and Clonfert, and venerated at endless churches. Dr. Todd mentions leeks and garden herbs, once cultivated by the monks, as still growing round the ruins.

<sup>1</sup> The corresponding remains at Tory Island are called "Torrans."

<sup>2</sup> "Book of Lismore," p. 72.

<sup>3</sup> See *Revue Celtique*, 1894, p. 321, and 1888, p. 151; also "Voyage of Bran," vol. i., p. 14, which mentions thrice fifty islands, some three or four times as large as Erin, in the Western Ocean.

The Irish name is said to be Inisgluair, Isle of purity; Giraldus seems to allude to it, but confuses it with Aran.<sup>1</sup> Nennius, according to the Irish version in the Book of Glendalough, tells among the "wonders of Eri" how "Inis Gluair in Irrus Domhnann" preserved the bodies of the dead, whose hair and nails continued to grow, "and everyone recognised his father and grandfather for a long time after their death"; and the tale is repeated in the late seventeenth century by Roderic O'Flaherty.<sup>2</sup>

There are seven "leachtas" and an "aigh," and the three "Thorrows," as Otway calls them in 1841. At that time a wooden image reputed to be St. Brendan stood, and, perhaps, still stands, in the church. It seems to be a much cruder work than the figure of St. Molaise on Inismurray, and appears in the interior of the building in Lord Dunraven's photograph of the oratory. Possibly it was thrown up by the sea from the wreckage of some ship, Spanish or otherwise.<sup>3</sup> The seven leachtas or stations are each gone round by penitents thrice on their knees and thrice walking. The first is the "Leachta rillik Mhurragh," or "station of the relics of Mary," on a slight artificial mound. The well turns to blood if a woman draws water from it; and if she drank in the old days, it filled her mouth with blood and worms. There are (or were) also some stone graves or "corp theach." The peasantry believe that no rat or mouse can live on the island, but scout the idea that the bodies do not decay, pointing to the bones in the ruins as justifying their opinion.

It was believed that from the old church of Cross or Kilmore at the nearest point of the opposite mainland a causeway ran so close to Inisglora that the gap could be bridged by a plank. A pretty legend was remembered about these venerable places. Half a mile southward from Cross is a sort of enclosed dolmen called Leacht na Caillighe, where a certain wicked "hag" (a powerful enchantress and second wife of a local king) was buried. She by her spells transformed to swans the three sons and the daughter of her husband, and drove them to the "wild streams of the sea." Every Sunday, however, the human birds used to sit on the church of Temple-na-farr and bow their necks as the Host was raised. St. Brendan at last seeing this, broke the enchantment, but the years of their life had been prolonged by the spell, and when some sinful person touched them they fell to dust, and the saint buried the princess between the two elder brothers, with the youngest brother lying in her bosom.<sup>4</sup>

O'Donovan tells how ships used to lower their top-sails when passing Inisglora, and how any man who thrice lifted the image of St. Brendan could benefit patients during childbirth.<sup>5</sup>

<sup>1</sup> "Top. Hib.," vol. ii., c. 6.

<sup>2</sup> "Ogygia," p. 290.

<sup>3</sup> A third image (of St. Carroll) was preserved at Kilcarrol, near Kilrush, County Clare (*Proc. R.I.A.*, Ser. III., vol. vi., p. 168).

<sup>4</sup> "Erris and Tyrawley," p. 35.

<sup>5</sup> Dr. Charles Browne gives a long list of curious charms and remedies—"Ethnography of the Mullet, Iniskea," &c. (*Proc. R.I.A.*, vol. iii., Ser. III., p. 629).

Despite its sacred character, it seems that the "Prince of the Power of the Air" had once the temerity to visit the place disguised as a beautiful girl. Disturbed in his devotions, St. Brendan indignantly repulsed the "temptress," and chased "her" to the end of the island, blessing the ground as he went. No harm would have been done had not Satan in his fright turned into a ram; the saint, taken by surprise, stopped blessing, and rushed on his foe, who sprang into the sea. The evil one was thus expelled, but the unblessed land was permanently blighted, and neither St. Brendan nor (of course) any sinner of subsequent times could



ST. COLUMBA'S CHURCH—INISKEA, NORTH.

make the grass grow again on the blighted spot. The last recorded monk of Inisglora, Father Walsh, was living on the island in 1616.

#### INISKEA ISLANDS.

The local name is *Inis Gé*, or *Inis Ce*. O'Donovan prefers the first form. The North and South Island have each got a church; the northern church was dedicated to St. Columba, and had a "wedge-shaped door"; the building is small, 16 feet by 12 feet inside; the southern church was connected with St. Derbile (Dervila). Near her well is a heap of white stones, whence one bay is called Port Leachta. On North Iniskea Mr. J. A. Nolan of Belmullet obtained from its shell-mounds pins

and needles of bone, bronze, and copper, some of curious workmanship, fragments of a composition bowl with a jet edge ; it was broken by the natives on suspicion of being a fairy bowl. A seventeenth-century chalice, a pectoral cross, and pyx of silver, dated 1669, and some coins and little querns were also found. Philip Lavelle, "king" of Iniskea, found an ancient bell in the ruins of St. Columba's Church. On South Iniskea Dr. Lyons found a group of ancient graves.<sup>1</sup> Each was oblong, 6 feet by 2 feet, with a circular end 2 feet in diameter ; all were buried in the sand. He found in them skeletons laid face downward with ashes at their feet in the circular chambers. A somewhat similar burial-place at Rylane in Clare has been noted in our *Journal*.<sup>2</sup>

#### ST. DERVILA'S CHURCH, FALLMORE.

St. Dervila's Church, in Erris, derives its name from a saintly virgin, Derbhile, "Derbila de Irras," of the race of Fiachra, son of Eochy Muighmedhoin. She lived in the sixth century, and was one of the holy women who attended the great meeting at Ballisadare in Sligo, held by St. Farannan, to meet St. Columba, after the Synod of Drumceat, before his return to Britain, 590.<sup>3</sup> The Martyrology of Donegal mentions two saints identical in name and race—Darbile, of the race of Fiachra, on August 5th and October 26th; one or both may be possibly the patroness of Fallmore Church.

The ruin occupies a knoll rising above the sandy beach ; it is surrounded by a crowded graveyard with rude stone crosses, and monuments formed out of fragments of wrecks, "broken masts whose jagged ends, rising dark against the sky, add indescribably to the weird and desolate aspect of the scene" : all these objects are thickly covered with grey moss and lichen.

The church is of two periods ; the west gable is of polygonal masonry of gneiss or granite blocks strongly grouted. The east end is built with regular layers ; the pitch of the gables is low. The foundation of the older east gable, and part of its window-head (which closely resembled that of the doorway), were recently unearthed.

The remains of the church measure 47 feet 9 inches on the south side and 47 feet on the north ; the east gable is 21 feet 10 inches, and the west 22 feet in length, external measurements ; the former is 3 feet in thickness and the latter 2 feet 9 inches. The side walls are 2 feet 6 inches in thickness.

<sup>1</sup> Ordnance Survey Letters, pp. 207, 208.

<sup>2</sup> Vol. xxvii., p. 178 (1897) ; and Proc. R.I.A., vol. xxiv. (c.), p. 94.

<sup>3</sup> The record of the Ballisadare meeting is very unreliable, as some of the persons "who attended" were dead and others not born at the time. However, St. Derbhile seems to have lived at the end of the sixth and beginning of the seventh century (see Dr. Lanigan).

The doorway, the arch of which is formed of one stone, is round-headed, is 2 feet 3½ inches wide at ground-level, and 2 feet at springs of the arch, and 4 feet 8½ inches high. This doorway is not quite in the centre of the gable, being 7 feet 8½ inches from the north wall and 12 feet from the south wall.

The head is of two stones with slight ornament, consisting of three incised lines inside and four outside. There are simple interlaced patterns on the north jamb and an incised line on the soffit of the arch. The east window has vertical jambs, the head is cut out of one stone, and the light is 7 inches wide.<sup>1</sup> The west gable is 17 feet 4 inches to the apex.

DUVILLAUN, or Black Island (Dubh Oilean), possesses a killeen with a curious narrow cross, with a carving of the Crucifixion so cramped to fit the stone that the large hands appear to spring from the shoulders. On the other side appears a Greek cross in a circle.<sup>2</sup>

The Rev. P. A. O'Reilly, c.c., has recently noted the existence of an ogham stone on this island.

## ACHILL.

In a Handbook of the islands it would be a serious blot, or rather blank, if the seal-sentried, peaked Achill were omitted. The railway and bridge have done much to open it to visitors, so that it has lost the charm of remoteness and inaccessibility which Inismurray, Inisglora, and Skellig still possess.

But we must pass by its picturesque glories, and the wonders of the huge Slievemore, and only note the monuments of the remotest past, the interesting group of dolmens and enclosures on its southern slope, and other such remains.

The history of the island in early times is a blank; no island monastery noted for record or remains was built on its shores. The name Eccuil, rendered Eagle Island,<sup>3</sup> seems first to appear in 1235, when the place was plundered by the allies of Maurice Fitzgerald. At the beginning of the reign of our late Queen, Sir William Wilde describes the people of Achill as living (if I may so put it) on pre-historic lines, in rude round or oval huts built without cement, migrating in spring or early summer to the upland booleys, with their children tied to their backs, and living in, if possible, ruder huts than their winter abodes. They would then cultivate and sow their corn, and after a few months return to the shore for fishing,

<sup>1</sup> Petrie's "Ecclesiastical Architecture," pp. 320, 322; Dunraven's "Notes," vol. i., p. 107, Pl. lvi.; Colgan's "Acta SS.," p. 337 a; "Martyrology of Donegal" under dates.

<sup>2</sup> Ordnance Survey Letters, 14 x. 18, p. 208.

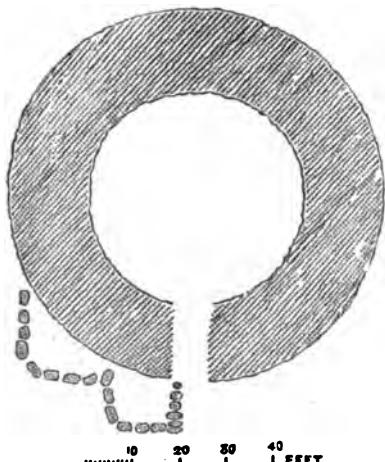
<sup>3</sup> O'Donovan "will not conjecture that the island was called after Achilles, the eagles or Nangle" (O. S. Letters, 14 x. 18, R.I.A., p. 340). It is called Eacuill, or Acuill, in the Poem of Tuathal O'Malley, *temp. Elizabeth*, and Eacuill, by Teige Dall O'Higgin.

next return in autumn to reap their scanty harvest, and then come back for winter and "partial famine" to the permanent villages.

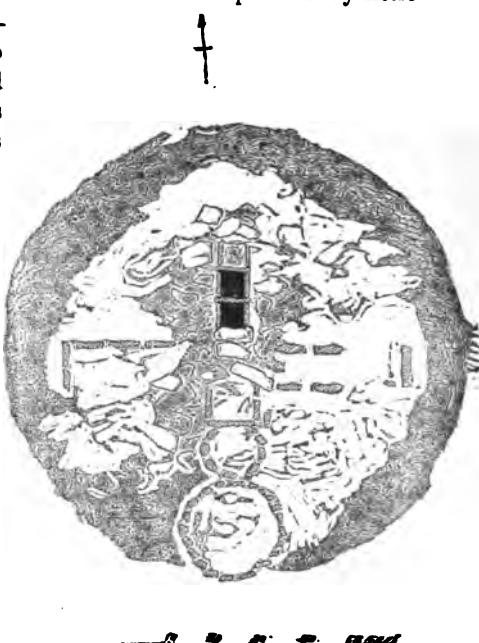
As regards the material antiquities, shell-mounds lie on the shore in Keele, which have yielded a spindle whorl, a green glass bead, a hammer stone with teeth and bones of swine, deer and ray fish, to the researches of some antiquaries.

The indefatigable Rev. Cæsar Otway,<sup>1</sup> about 1839, noticed on Slievemore "a druidical circle, two cromlechs, an artificial cave, and . . . a giant's grave."

Colonel Wood-Martin, in his Papers on "Rude Stone Monuments," described the sepulchral remains in detail. The first sepulchre lay little more than a mile to the south-west of the village of Doogort, to the right of the road to the old burial-ground; only three stones are standing to the west. It was



ACHILL—PLAN OF THE CAHEL, SLIEVEMORE.



ACHILL—CAIRN, WITH CISTS.

an ordinary cist lying north and south instead of the more usual orientation; one block was 9 feet 9 inches high; other equally large blocks of the eastern side lay as they had fallen.

About a third of a mile south-west of the last were the remains of Cashel caher, 43 feet in internal diameter. The dry stone wall was disproportionately thick (17 feet) and 4 or 5 feet high, and there were two slab enclosures against the outer wall to the south.

O'Donovan noted three cahers, but two were demolished to build huts as rude as themselves before 1838—(1) "Cathair a chaisil" on Cashel

<sup>1</sup> "Tour in Connaught," pp. 370-372.

hill; old men remembered its walls 6 feet high, but it has been levelled to the ground. It was 75 feet in diameter; (2) "Toin a tsean bhaile on Rinn na leanbh opposite Doohooma in Erris," barely traceable; and (3) "Cathair a tsleibh at the foot of Slievemore"—the wall 12 feet thick, and the garth 60 across. Dangan fort, in Upper Achill, was of little interest.

A curious group of megalithic structures lay some 20 perches farther on, called "Pagan cemetery" on the maps. The natives call the first Clochan na Stooka (stone hut of the "stooks" or pointed stones). It was 200 feet long, the northern end circular, then a long passage of flags 52 feet by 10 feet, a "square" enclosure, and a long curving line to the south. It was partly demolished in human memory. Another monument was "spectacle-like" in plan, lying north and south, and has an ordinary



ACHILL—THE GIANT'S GRAVE NEAR DOOGORT.

cist, 17 feet long, between two circles. Then came a defaced dolmen, T- or H-shaped in plan, resembling one at Highwood, in Sligo. Farther on is the grave called "Tonalorcha," a circle of thirty-two stones and a row of forty-three more. It is ninety feet long, and extends north and south.

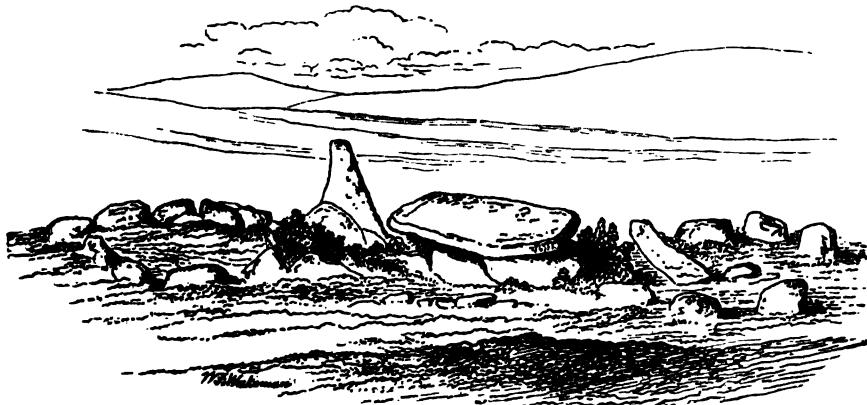
The next group on the hill slope is marked on the maps as tumulus, cromleac and Danish ditch, "cloidhe Lochlannach." The first is a cist without its cover; one stone has four cup-markings.<sup>1</sup> Immediately adjoining the last is the defaced "Labba," a cist with two covers; near it is a small double circle of blocks, the outer 15 feet in diameter, the inner 5 feet. Then an oval cairn 25 feet north and south, and 17 feet wide.

A quarter of a mile away, and close to the road, is a tumulus of earth and stones, with a cross-shaped arrangement of cists terminating in two

<sup>1</sup> For such marks, see Sir J. Y. Simpson at the International Congress at Paris, 1867; "Archaic Sculpturings," p. 122; Hodder M. Westropp in "Archæologia Aeliana," vol. xii., pp. 281, 282; Dr. Graves, 1860, R.I.A.; our *Journal*, vol. v., Ser. iv. (1879-1882), pp. 295, 296; and Colonel Wood-Martin's "Rude Stone Monuments," 1888 (*R.H.A.A.I.* Annual Volume), p. 224.

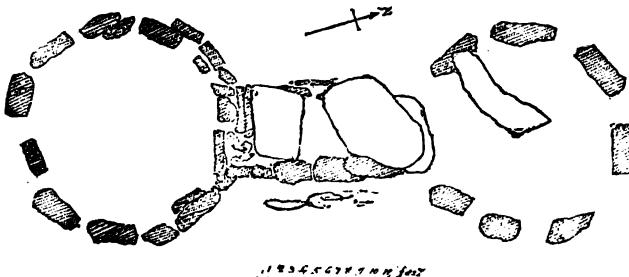
circular cells to the south (and possibly to the north). Bones were found in these.

Nearer Doogort, at a sandy point called Porteen, is a small hut circle ; such structures occur in sandhills at many points of the coasts of Mayo, Galway, and Clare.<sup>1</sup>



ACHILL—MONUMENT NEAR CLOCHAN NA STOOKA.

As for the later antiquities, the "Killeen" of Slievemore held a church of St. Colman ; the north-east portion and a mutilated cross still stood in 1838. The arms were broken off the cross (said the natives) by four tyrants, "Coman, Cuimin, Henry, and Puca,"<sup>2</sup> of unknown personality and date, if the third be not the formidable Tudor Monarch in unusual



ACHILL—MONUMENT NEAR CLOCHAN NA STOOKA.

company. The tyrants had invaded Achill, and burned the house of Dubhdara O'Malley to the west of the churchyard. The holy well Tober Colman was dry in 1838. It had a hollow flag which the pilgrims used to fill with water for the pattern, but O'Donovan did not see it.

Kildavnet was named after the virgin saint Daimnad ; it had a graveyard and holy well, but the church had been remodelled as a chapel.

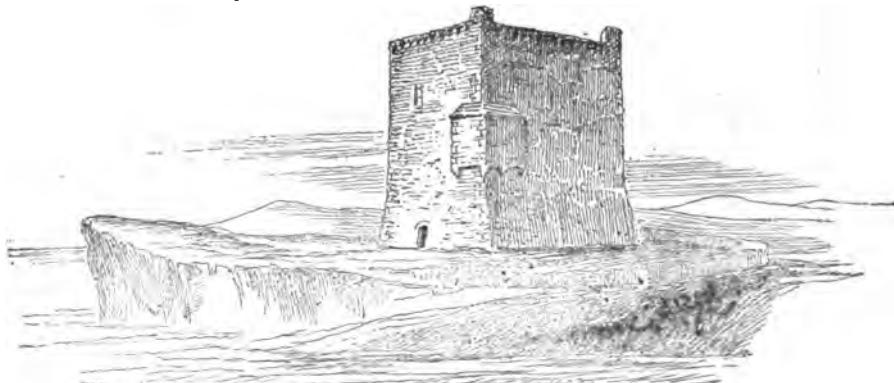
<sup>1</sup> O'Donovan, in Ordnance Survey Letters of Mayo, 1838 ; Colonel Wood-Martin's Paper in Society's Annual Volume, 1888, chap. viii., p. 238 ; William C. Borlase's "Dolmens of Ireland," vol. i., pp. 119, 122.

<sup>2</sup> Ordnance Survey Letters, p. 343.

## CLARE ISLAND.

Clare, or, as O'Donovan calls it, Cliara, Island,<sup>1</sup> forms part of the parish of Kilgeever, and lies about sixteen miles from Westport and three miles from the nearest point of Murrisk and from Achill. It is one of the Innismod or Clew Bay Islands of the Firbolg legend, named in the poem by MacLiag (King Brian's bard, 1014), in the Dindsenchas. It commands a lovely view of the bay and the mountains, especially of the noble Cruachan Aigle, or Croagh Patrick, so celebrated in the legends of our Patron Saint. The island itself rises to 1520 feet above the sea, and is about four miles long.

Near the landing-place is a plain and partly modernised square peel tower, one of the castles of the "Lady of Doona," the formidable Grace O'Malley, or Grania Uailé. It was repaired not long before 1838 by Sir Samuel O'Malley, Bart.



CLARE ISLAND—GRANIA UAILE'S CASTLE.

Farther westward is a small monastery of Cistercian monks, of which Downing writes:—"In the barony of Murisk, on an island called Cliera, about two leagues from the mainland, stands a small Abbey of St. Bernard of Cliera silia, Knockmoye, built by Dermotius Caladus O'Maly for the Order of St. Bernard. This Dermot O'Maly and Morté O'Conor is there buried, and all or most of his family buried there till of late. Since 1641 it and the isles of Bophin *was* the property of the said O'Maly, till King James his reign."

It is a small building, having a massive eastern end two stories high, with a room and the vaulted chancel of the church on the ground-level, and corresponding rooms overhead. The chancel measures 14 feet by 19 feet 4 inches long. It has a later but ornately cusped, canopied tomb. The east window of the chancel has two trefoil-headed lights, the shaft still intact, and probably dates after 1460 or 1480. There is

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<sup>1</sup> Ordnance Survey Letters, 14 E. 18, R.I.A., p. 476.

a large recessed chancel arch; and the vault gives signs of having been



CLARE ISLAND ABBEY—THE CHURCH.  
(From a Photograph by Dr. Charles R. Browne.)

painted with imitation groin-ribs and corbels, with detached figures of animals and other ornaments, painted in red, grey, and green. A slab with the arms and crest of O'Malley, and the words "Terra Mariq potens. O'Maille," is not, as tradition states, the tomb of the Amazonian Grania, to judge from its late mantling and tassels. A skull used to be shown "with gold earrings in its ears," as a relic of the heroine. The low-walled roofless nave has a moulded Gothic door to the north and west, but no window in its western end. It measures 36 feet 7 inches by 18 feet 9 inches. The walls have a plain cornice, and the top of the gable seems later, and is of different and smaller masonry than that of the lower part, but similar to that of the eastern face.



CLARE ISLAND ABBEY—O'MALLEY MONUMENT.

The upper story has an ogee-headed slit and a modern bell-chamber to the east. A doorway appears just over the weather-ledge of the nave roof; there were stepped battlements at the angles. It is reached by a flight of eighteen steps in the south wall; while on the north side eight steps lead down to the room above the sacristy. The lower room of this side-wing was massively vaulted. The building is said to have been founded in 1224,<sup>1</sup> and dedicated to the Virgin; it was subsequently annexed to Knockmoy. Its features seem to belong to the later years of the fifteenth century.

Grania Uaile was the daughter of Owen O'Malley; she first married O'Flaherty, of hiar Connaught, and then Sir William Burke, the Mac William Oughter. She was a high-spirited, adventurous woman, somewhat feared, and not a little flattered and conciliated, by the Government of the day. Her abduction of the son of Lord Howth, and her visit to her powerful "sister Queen," Elizabeth, have often been told. As the motto of her family so was her life—powerful on land and sea. "O'Malley is powerful in galleys and seamen," wrote Sir Henry Sydney in 1576.

There are two holy wells on the island dedicated respectively to "the festival of the Virgin Mary" and "the festival of St. Brigid."

#### CAHER ISLAND.

CAHER ISLAND forms another island monastery. When O'Donovan<sup>2</sup> collected notes about it in 1838, it was called Oilean na Cathrach, not on account of a stone fort being there, but from the monastic "city." It was also called "Cathair na naomh," and "Cathair Phadruig." The remains consist of a small chapel called after St. Patrick, and various leachts and crosses. The place was considered as holy as Inisglora, and owners of fishing-boats used to dip sail to it with the words, "We make reverence to the great God of all the powers, and to St. Patrick the wonder-worker." The well Tobermurry is dedicated to the Virgin, and there was a sort of causeway running under the waves called the "Boher na Nieve." Dr. Charles Browne has published at some length the folk-lore of the place as collected by O'Donovan.<sup>3</sup> It is only possible to land in calm weather at the little bay of Port na temple; the western shore rises in precipitous cliffs 200 feet high. At one of these headlands are traces of a stone wall forming, perhaps, a promontory fort.

The oratory stands in a rectangular dry stone cashel about 5 feet high. St. Patrick's bed lies under the east gable of the little church, and is a block 3 feet 6 inches by 1 foot 6 inches, carved with a cross with splay ends at the head, and to each side are other small crosses.

<sup>1</sup> In 1235, the two sons of Murray O'Malley were slain by Donnell O'Conor and Nial Roe O'Conor in Cliara, and were interred there.

<sup>2</sup> Ordnance Survey Letters, 14 E. 18, p. 471.

<sup>3</sup> Proc. R.I.A., vol. v., Ser. III., p. 63.

Between the bed and the cashel is a large altar or leacht. The oratory is in good preservation, measuring internally 17 feet by 14 feet; at the foot of the altar is a stoup with an oval basin. The east window is an early-looking oblong slit. The west door seems later, and has the peculiar feature of not being arched or corbelled, but the stones are set almost vertically, thus forming a shapeless sort of arch. A larger cross stands at a leacht on a knoll near the landing-place. A two-roomed priest's house lay near the oratory, but the foundations alone remain.<sup>1</sup>



CHURCH OF ST. PATRICK, CAHER ISLAND, COUNTY MAYO (INTERIOR VIEW).  
EAST WINDOW AND ALTAR.

INISTURK only possesses a "kill" of St. Columb, and some slight traces of a doon.

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<sup>1</sup> See Ordnance Survey Letters, Mayo, 14 E. 18; Dr. Browne's "Ethnography of Clare Island and Inisturk" (*Proc. R.I.A.*, vol. v., Ser. III.); and Mr. T. W. Rolleston's "Church of St. Patrick on Caher Island" (*Journal*, vol. xxx. (1900), p. 357), from which we select three illustrations.



REMAINS OF CHURCH OF ST. PATRICK ON CAHER ISLAND, COUNTY MAYO.



HIGH CROSS ON KNOB NEAR LANDING-PLACE, CAHER ISLAND.

## INISHARK.

Inishark, one of the islands opposite Clew Bay, is under the especial patronage of St. Leo; accordingly we find that he has a church, a labba or bed, a holy well, a cross, and a cloghaun or stone hut.

The church and cloghaun have suffered from being used as building material for a village built between them. In 1870 portions of the side walls remained, with the east end and the remains of "a rather handsome single lancet-shaped window" in the same. The cloghaun of St. Leo lay on a cliff overlooking the sea at some distance to the south of the church. It is a very irregular, ancient-looking building. The interior is 6 feet wide, and 11 feet long at the south and 9 feet at the north side. The doorway is in the south-east corner, while the north-east corner is square and the others rounded. The doorway is barely 2 feet wide by 2½ feet high. It stands in the north-west corner of an irregular oval cashel 5 feet thick, enclosing a garth 60 feet east and west, and 45 feet north and south. It had a gateway 3 feet wide to the north-east. There was a bell of St. Leo preserved on the island when Roderic O'Flaherty described it in his *Hiar Connaught*, 1684, but it had disappeared before 1846, being cut up into amulets for people going to America. The bell is said to have been once carried away by Frenchmen who plundered the island. They had hardly re-embarked before a storm came on, and their ship began to sink. Suspecting that the bell was the cause of their troubles, they threw the metallic Jonah overboard, and the storm abated. It came, however, safely to land, and was found by some of the natives who were gathering seaweed among the rocks.<sup>1</sup>

The church has been rebuilt, whitewashed and slated, and is used for worship whenever a priest visits the island. St. Leo's cross, the Leac Leo, is now set on its east gable. It is said to have a chalice carved on one side of it, and a human figure with hands extended on the other, the latter being supposed to represent a bishop. There is another cross of far better workmanship preserved in the church, which may be the real Leac Leo. The church was used as a cattle-pen in 1870, so the improved feeling of the natives is very marked. Uaimh Leo, or St. Leo's cave, is on the south side of the island. St. Leo's Well is still called Thobar Leo, and flows out at some distance from the top of a deep and almost precipitous cove, called Fuath Leo; Cloghaun Leo, the Saint's Cell, and its enclosure were entirely defaced in 1893. The saint's footprints are shown in the rock on which the building stands.

There were fourteen stations on the island; at one of these is a granite boulder with a small bullaun or basin in it. The people after praying at the holy well sometimes sleep at the cloghaun, the saint's day being kept on 11th of April.

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<sup>1</sup> See Papers by Mr. George H. Kinahan (*Journal*, vol. xi., 1870, p. 203); and Dr. Charles Browne (*Proc. R.I.A.*, vol. iii., Ser. III., pp. 359-365).

## INISBOFIN.

According to native tradition, Inisbofin, long ages ago—like Kilstapheen, Hy Brasil, and other spectral islands—was enchanted, uninhabited, and hidden in a dense mist. At last two fishermen, lost at sea in a fog, touched land; they got on shore, and lit a fire. Thus the spell was broken: the mist lifted, and they found themselves on the shingle between the sea and a lough on the north beach—

“ That stood on a dark strait of barren land.  
On one side lay the ocean, and on one  
Lay a great water, and the moon was full.”

A ghostly-looking old woman was driving a cow down to the lake, and, as it reached the water, she struck it with a stick, and it became a rock. The horrified fisherman, indignant at the presence of the witch, struck her; and at once they both became rocks, which remain to prove the marvel to our incredulous age. The cow has, down to forty years since, “ revisited the glimpses of the moon” when any great event is about to happen. Evidently nothing noteworthy has happened in our time. The unknown island was accordingly called the “ Isle of the White Cow.”

At the entrance to the harbour, and on Port Island, stands Bosco’s Castle. Bosco was traditionally a Dane or a Spaniard, or an ally of Grania Uaile; he was, as all agree, a pirate. He stretched a chain from his castle to the castle of the Guairim (where the Roman Catholic chapel stands), laid heavy dues on all ships, and planted a gun on the islet of Gun Rock. The place where he used to drop his prisoners into the sea is still shown. The builder of the other castle was equally objectionable. Guarim, or Gorham, disputed with the monks of St. Colman’s about tithes, and, aided by a man named Halligan, seized six of them, and slew them by the roadside, where their blood rises from the ground on the anniversary of the murder. Retribution swiftly overtook him. He was taken to Renvyle Castle, tried, sentenced, chained, and left on a rock at low water for the incoming tide to drown.

The other ruins are—St. Colman’s Church in Knock townland. It is on a rock terrace, and measures 61 by 23 feet; the walls being 3 feet thick. It is overgrown with weeds, heaped with skulls and bones, and hampered with rude tombstones.<sup>1</sup> The east window is defaced externally; it has a deep splay with a rather flat arch, and a relieving arch; an ambry lies to the south, and there are heavy buttresses on the outer face about 6 feet thick. The side windows are ragged gaps, and the south door is also defaced. The masonry is late, of large stones set on the flat in very strong mortar, and though the building may have been originally founded, it was certainly not “ built in A.D. 667,” nor for many centuries later. In the enclosure round the church are foundations of cells. A basin, supposed to be a font, was discovered about 1892. The founder,

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<sup>1</sup> There is an illustration in Canon O’Hanlon’s “ Lives of the Irish Saints,” vol. i., p. 197.

St. Colman (as told in our Annals and by Bede), was a bishop at Lindisfarne for twenty-seven years; but, in consequence of a quarrel with Wilfrid, retired from the abbey, taking with him all the Scots (Irish), and thirty English monks. He sailed to Inisbofin, and in 667 settled on the island. "He seceded," says Bede, "to a certain islet . . . called, in the Irish tongue, Inisbofinde, i.e., Insula Vitulæ Albæ." "The beginning of strife is as when one letteth out water," for a new quarrel arose on national lines, and a new secession of all the English monks took place, though under the management of the abbot, who settled them at Magheo, on the mainland, ruling his two abbeys till August 8th, 674 or 676, when he died. St. Choenchomra succeeded as Abbot on the death of Colman; his anniversary seems to have been July 23rd, but the date of his death is unknown. St. Baetan or Baodun mór, son of Lughaid, was next Abbot of Inismore or Inis bo finne, and died on the 14th of January, either 711, as in the "Four Masters," or 712, as in the "Annals of Ulster."<sup>1</sup> On the same day the anniversary of another Abbot, Lugeus or Luighbhe, of unknown date, was observed at Inisbofin.

There are several entries of the deaths of various abbots, bishops, and other ecclesiastics noted till after 900. Then falls silence.

Ait tighe Guarim, the demolished castle; Dun Graine, an early fort on a flat-topped rocky knoll near the harbour, and now nearly levelled, and the site of the earth fort of Dunmore, complete the list of known antiquities.<sup>2</sup>

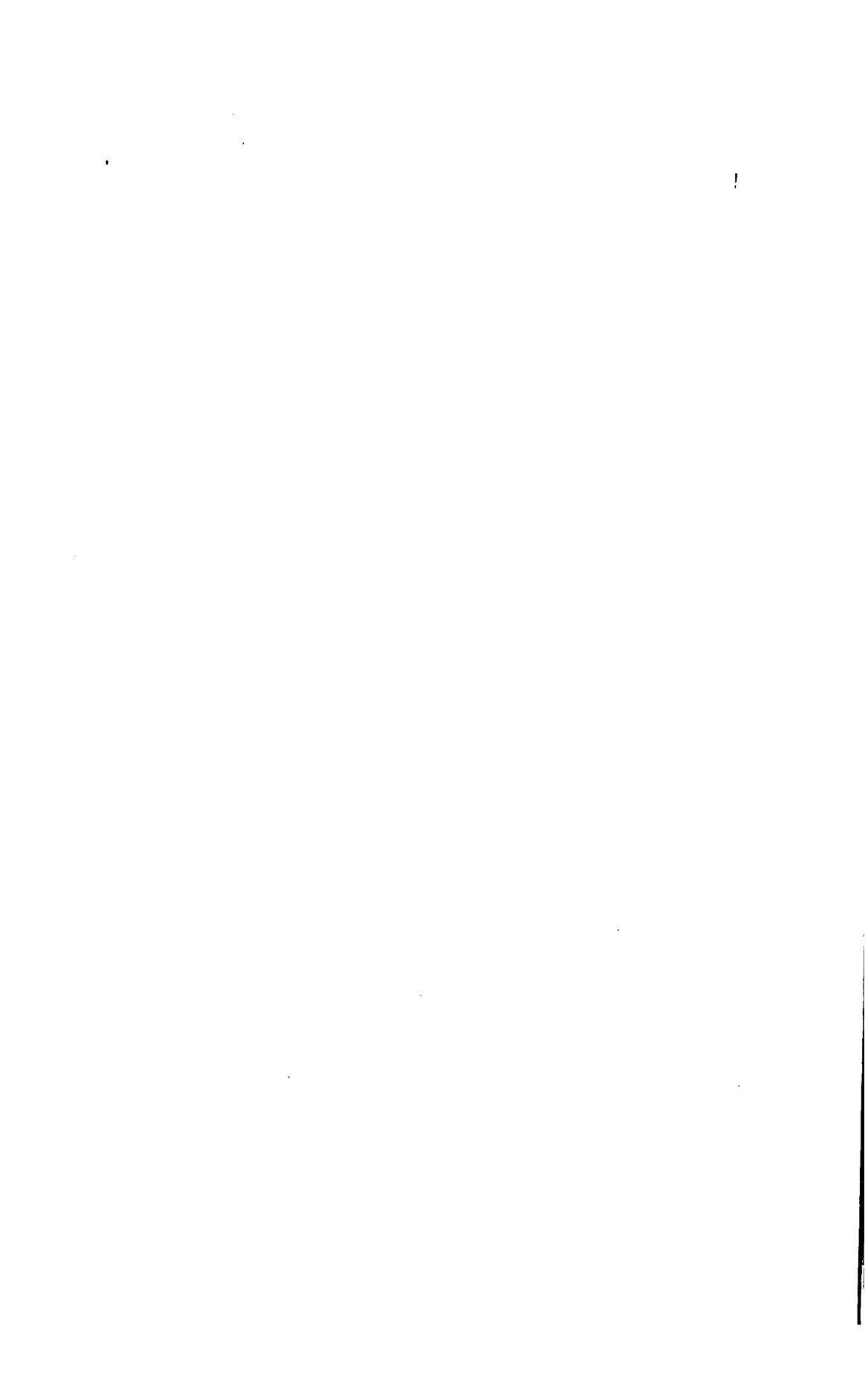
We need only note farther that the place in the sixteenth century is stated to have been a resort of pirates; that Grania Uaile fortified it for her fleet in the reign of Elizabeth; that the Cromwellians commenced to strengthen the fort, but abandoned the works, and offered £600 and a barque to anyone who would block the harbour in 1652. They again changed their minds, completed the fort, removed its twenty-two small guns, and supplied heavier ones in 1656. The island, like Aran, was a place of transportation for priests and monks. The island gave the title of Baron of Bophin to John, 9th Earl of Clanricarde, in the reign of James II. William III. garrisoned it against French privateers, after which the place drops out of notice.

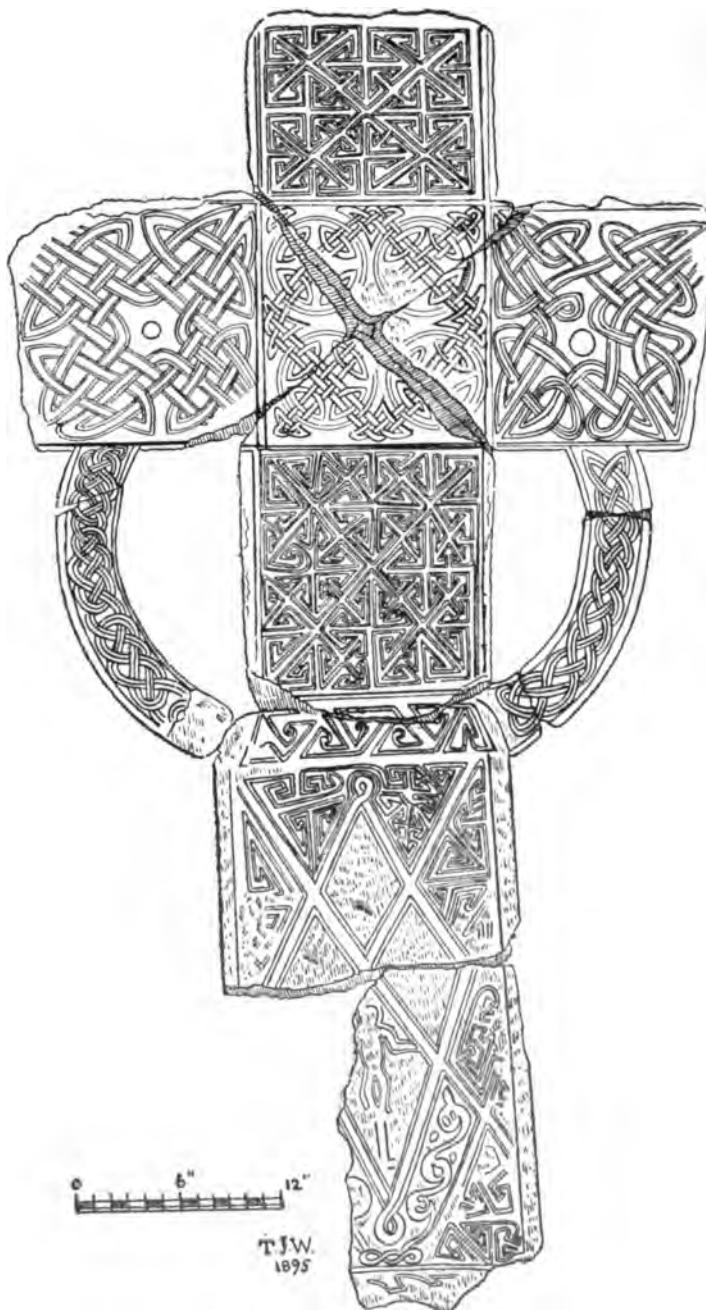
It will be remembered that Mac Liag's poem on the Firbolg settlements names the chief Mod, son of Huamore, as settled in Innis Mod, the islands round Clew Bay. The tribe of Mod extended farther north in Mayo. Next it lay Cingid at Croagh Patrick, Mesca at Lough Mask; next round Lough Hackett the tribe of Cimbe; then Conall round Loughrea, Taman at Tawin Island, and Beara at Finnvarra, at the end of Galway Bay; Irgus at Black Head, Dael near Kilfenora, Adar near Quin, in Clare; Asal near Tory Hill, in Limerick;<sup>3</sup> and Aenghus at Dun Aenghus, Mil at Muirbeam, and Conchuirn in Inishmaan in Aran.

<sup>1</sup> See his Life under January 14th, O'Hanlon's "Lives of the Irish Saints," vol. i., pp. 196, 198. The annotations on the "Amra" connect St. Columba with Inisbofind, on the Western Sea (*Revue Celtique*, vol. xx., pp. 170, 171).

<sup>2</sup> Ordnance Survey Letters, Mayo, 14 E. 18, pp. 481-5.

<sup>3</sup> For these islands see Dr. Charles Browne's Paper on the "Ethnography of Inisbofin and Inishark" (*Proc. R.I.A.*, vol. iii., Ser. III., pp. 357-369).





CROSS, NOW PROSTRATE, ADJOINING TEMPLE BRECAN.  
Drawn by T. J. Westropp, from a Rubbing by Dr. Griffith Davies.)



## SECTION IV.

### THE COAST AND ISLANDS OF COUNTY GALWAY.<sup>1</sup>

#### HIGH ISLAND.<sup>2</sup>

ÁRDOILEÁN, Ardilaun, or High Island, is an uninhabited island, situated off the coast of Connemara, about two miles west of Aughrus Point, and about four miles south of Inisbofin. It is rather over eighty acres in extent, of the Cambrian formation, strewed with numerous erratic granite boulders, one at least of which is poised as a rocking-stone. At its highest point it is 208 feet above sea-level ; the surface is undulating, the outline very irregular ; for the most part it is surrounded by lofty precipices, deeply indented by the action of the sea. The long axis of the island lies nearly N.E. and S.W. ; at the northern end of the S.E. flank a landing can be effected in calm weather, a sloping portion of the rock forming here a kind of natural jetty. The island affords pasturage to numerous sheep ; there are also three tarns, one on a projecting shoulder about the middle of the north side, and two close together at the southern end. About the larger and more northerly of the two latter the principal antiquities, the remains of a monastic settlement, are congregated. In the middle of the island, near its highest point, is a holy well. Two ruined cottages, the only sign of recent human occupation, are to be found at the north-easterly end ; these are the remains of the abodes of miners. The shaft of a deserted copper mine remains, in a somewhat dangerous position, at the head of the landing-place.

The chief interest of the monastic remains centres round the chapel, a small building, rectangular in plan, 12 feet long by 9 feet 6 inches internally. The masonry is not unlike that of Gallerus, though much ruder—small flattish stones, neatly fitted in rough courses, without cement.

The only opes were the usual west door and east window. The doorway is intact, 4 feet 6 inches high, 2 feet 6 inches wide at the bottom, tapering to 2 feet 2 inches at the head. The jambs are built up, and not,

<sup>1</sup> By Mr. T. J. Westropp.

<sup>2</sup> Condensed from a Paper by Mr. R. A. S. Macalister, P.S.A., in the Society's *Journal*, vol. xxvi., p. 197 (1896).

as in later oratories, of upright stones. The lintel in this case is a slab, and is unusually thin for such a position; but, as we shall see presently, it is a makeshift, and not the original lintel.



ARDOILEAN (HIGH ISLAND), COUNTY GALWAY.

The east end of the chapel is practically destroyed, and with it the window. Petrie<sup>1</sup> preserves its shape and size—semicircular-headed, height 1 foot, width 6 inches. There is a stone lying among the *débris* on the south side of the chapel, a flat slab cut half through by a notch

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<sup>1</sup> This account frequently refers to the accounts left by two previous visitors—that by Petrie, at p. 421 of the “ Ecclesiastical Architecture of Ireland,” and that by Mr. Kinahan, in a Paper entitled “ The Ruins of Ardilaun, County Galway,” published in the *Proc. R.I.A.*, vol. x. (1866-1869), p. 551.

having a semicircular end, which has every appearance of having been the window-head. There is a rough sketch of the east gable in O'Donovan's Ordnance Survey letter, which represents part of the window *in situ*, as built with voussoirs. If this be correct, some other purpose must be sought for this notched stone.

The side walls are standing, though much ruined towards the east. They display no architectural features.

The masonry of the western gable differs remarkably from that of the rest of the chapel. Instead of being made of neatly fitted, small-sized, carefully selected stones, it is formed of large, rough, irregular stones, thrown together in the clumsiest manner. Taken in connexion with the fact that the lintel, at the level of which this change of style takes place, is portion of a monumental cross, we are led to the conclusion that the building was originally erected by professional hands; that at some subsequent period an accident, or a raid, took place, whereby the gable was destroyed; and that the monks, left in their storm-bound islet to their own devices, were compelled to make good the damage with whatever material came to hand, and what little skill they could muster. This theory is of course put forward on the assumption that the gable is old,<sup>1</sup> and not a modern restoration. Petrie noticed the cross on the soffit of the doorway; but he regarded it as merely consecrative, like the cross in a similar position at Killiney. He did not notice that the design is partly concealed by the jambs, which would not be the case had it been intended to occupy this position. The lintel of Teampull na Teinidh, Inismurray, affords an exactly parallel piece of appropriation. Petrie describes also the altar and other remains, not now distinguishable.

Petrie found considerable remains of a *laura*, or monastic establishment of separate cells, in 1820: there were two large-sized clocháns to the north and east of the chapel, and a number of smaller ones on the opposite sides. Only the two large clocháns remain, and these are sadly damaged: the others are practically disintegrated, and their stones, with those of the surrounding walls, are scattered about in the wildest confusion.

The eastern clochán is circular outside, square inside, like the well-known Clochán na Carraige on Aran Mór. The internal space is about 9 feet square and 7 feet 6 inches high. The other is circular and dome-roofed, slightly smaller. In both, the doorway was the only ope. These structures are now, so to speak, skinned; the outermost stones have been nearly all removed, and holes are broken in the sides and the roof: this gives them a forlorn and shapeless appearance. Petrie conjectures that the former was the refectory; but I hardly think this is tenable, owing to the small size of the building referred to—the latter, he thought, was the abbot's cell.

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<sup>1</sup> O'Donovan sketched it much as in its present condition.

A wall was found by Petrie surrounding the chapel; it allowed a passage of about 4 feet round it. "From this," says Petrie, "a covered passage about 15 feet long by 3 feet wide leads to the northern clochán." Mr. Kinahan found this passage in ruins: he describes its walls as of pitched flags; it is now destroyed.

The remaining clocháns are described by Petrie as having been large enough to contain each a single person only, as being but 6 feet long, and as having been found by him nearly covered with rubbish. Mr. Kinahan found the site of a structure, apparently a clochán, between the lake and the south-west doorway of the cashel, and the foundation of another building of this nature some distance to the eastward of the settlement. The latter structure, of which he gives a plan, must have been of considerable size: it was circular, 27 feet in diameter, with walls 3 feet thick; the masonry of the walls consisted of two concentric shells of well-laid flagstones, enclosing rubble. At each side of the south-east entrance, and outside the great circular wall, Petrie found "circular buildings, probably intended for the use of pilgrims"; but, he says, "though what remains of them is of stone, they do not appear to have been roofed in with that material."

None of these remains were observed on the occasion of the Society's visit in 1895.

There appear to have been originally three enclosing walls to the monastery. The first surrounded the chapel, as already described; the second was the cashel wall which enclosed the principal monastic buildings; and the third cut off the whole end of the island containing the monastery from the rest.

The first wall has already been described. Of the second, Mr. Kinahan gives the fullest particulars; and such a survey as he has made is now practically impossible, owing to the wholesale destruction which has been wrought at the spot. It is circular, originally complete, except for a small portion of the south side which impinged on the lake. If we go round this wall from the lake side to the east, and so on, back to the lake at the west, we pass the following features in turn:—

1. S.E. doorway, about 3 feet wide. According to tradition formerly 3½ feet high, and roofed with flags.
2. N.E. doorway, seemingly joined to one of the clocháns by a passage.
3. Rectangular chamber or souterrain, 9 feet long, extending nearly across the thickness of the wall. The sides of this chamber are built up, and approach one another by oversailing courses; the roof consists of six or seven large, thin, broad flagstones. I could find no Ogham inscriptions among these stones.

4. Rectangular chamber, extending along the wall: construction similar to the last. Length given as 32 feet by Kinahan; 24 by Petrie. Locally called "the prison."

5. South-west doorway about  $2\frac{1}{2}$  feet wide. One jamb of this is standing.

The above descriptions have been founded on Mr. Kinahan's accounts, as but few remains of the objects in question are now available.

The third wall runs in a curved course from an inlet in the precipitous flank of the island on the northern side to a similar inlet in the southern. It is interrupted by the larger lake in its way. There is a remarkable structure at either end: that at the northern end, of which the site is extant, was a two-chambered building: the southern chamber 19 feet by 12 feet; the northern 21 feet by 6 feet. The walls were of pitched flags, except the partition wall, which was of laid flags, 3 feet thick. Mr. Kinahan found, south-west of this, another square building, about 9 feet each way, built of flat stones, except the doorway, which was of pitched flags. Of this we saw no sign. At the south end is a building which Petrie describes as an oval, 18 feet by 9 feet, with a small walled enclosure joined to it, which he thinks was probably a garden—a most unlikely hypothesis. Mr. Kinahan gives the dimensions as 13 feet by 21 feet, and says nothing about its apparent subdivision.

The larger lake empties itself through a little stream on the opposite side from the monastery. Petrie regarded lake as well as stream as artificial; but we did not notice any indications to warrant this idea: Petrie merely records the existence of the mill, and gives no particulars. According to Mr. Kinahan, nothing but part of the dam was visible in 1869.

Among the *débris* at the south side of the chapel is a smooth, evenly worked sphere of granite, about 18 inches in diameter. Mr. Kinahan makes the specious conjecture that it was employed for grinding. In connexion with it, he mentions the existence of a partially cut stone, apparently a half-formed quern, inside the cashel. This is not recorded by Petrie, and was not seen by our party (1895). The description suggests a bullán.

The well is near the highest point of the island, in its middle, and at the foot of a mass of bare rock. On three sides the well is enclosed by a low dry-stone wall: the steep side of the rock furnishes the fourth side, but the wall is not butted against the rock; there is a narrow passage between them. Following O'Flaherty, the Ordnance Survey names this well after Brian Boróimhe, but the reason for this ascription is not obvious. Mr. Kinahan found that its water "is said to cure colic and similar complaints."

We found the following offerings lying on the wall at the end of the northern side:—hairpins, fish-hooks, bone buttons, metal button (one only), suspender buckle, fragments of whip-cord, fragment of cloth, key of a Yale lock. They were protected from the wind by two or three pebbles, one of which was of white quartz—probably itself an offering. Of these, the hairpins may safely be regarded as the offerings of women, the fish-hooks of fishermen.

Three out of the five slabs examined by us are rather *cross-slabs* than *crosses*. It is possible that there are two more, which we did not see, and of which no description is forthcoming. Two “penitential stations” are marked on the Ordnance (6-inch) map: one between the well and the miners’ cottages; the other at the south end of the outer boundary wall. By analogy we should expect to find crosses at both these stations, and, indeed, Petrie records a cross at the latter spot, which, however, he does not describe. Neither is recorded by Mr. Kinahan. Of the five examined—

*A* is a cross-slab about 3 feet in height, slightly to the northward of the head of the landing-place. This position, combined with its comparatively elaborate character, suggests that it was intended rather for devotional than for monumental purposes. It is the only antiquity at the north end of the island.

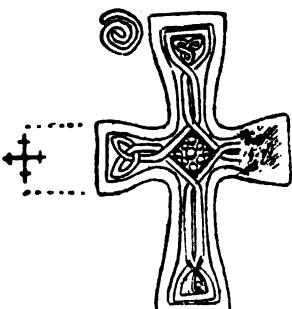
The cross is cut in rather high relief on the landward face of the slab. The keys project slightly beyond the edges of the slab—probably the effect of the weathering of the stone. The cross is pattée, the lower limb rather longer than the others: a broad margin surrounds the whole,

within which is interlacing work of a pleasing though simple pattern. In the upper limb is a triquetra. I have been unable satisfactorily to make out the central knot.

The extra thickness of the stone at the points where the cross has been cut has preserved the carefully smoothed edges of its limbs from weathering: free of the cross, the stone is rounded by the action of the weather. On the edge of the left key of the cross a small cross-crosset is incised in single lines: what is intended by this curious feature I cannot guess.

Still more worthy of notice is a little spiral in the upper left-hand corner. I would call the attention of our iconographers to the position of this ornament, and invite comparison with cross *D*. The seaward face of the stone is plain.

*B* is a small slab about 2 feet in height, now leaning against the



Cross *A*

wall of the holy well. It bears a rude incised cross on either face. The design of one of these is remarkable, and clearly betrays the influence of cross *D*.

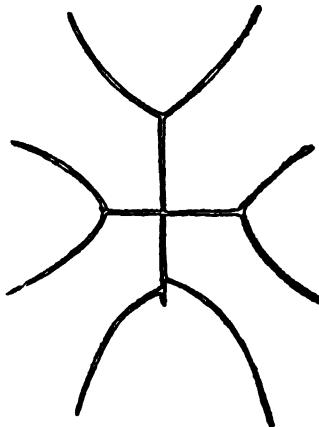
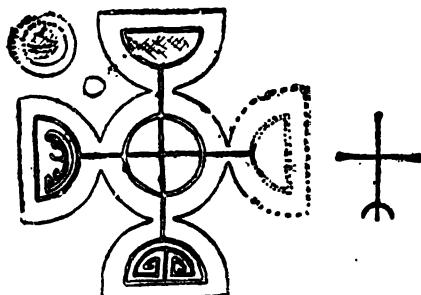
*C* is the upper part of a rude cross with regularly disengaged keys, adopted as a lintel to the chapel doorway. It was formed by cutting two notches in each edge of a rather slender slab, so that the keys did not project beyond the sides of the limbs : compare cross *E*. A single line follows the curve of the outline of the slab : this is the only tooling traceable with certainty on the exposed face. The fracture took place across the two lower notches.

*D* is a very remarkable and interesting cross-slab. It was erected by Mr. Kinahan at the south side of the chapel to preserve it from injury ; he found it prostrate in the cashel. On the southern face is cut in relief a cross which, in principle, consists of a central circle touched by four semicircles. A cross of two lines is drawn through the centre of the complete circles, and the semicircles are filled up with spirals and interlacing work. I cannot decipher the ornamentation of the upper limb ; the right-hand key is lost ; the lower limb contains two spirals ; and so far as I can make out, the left-hand key contains a conventionalized human face. A cross very similar, but less varied in pattern, exists (according to Wilde's *Lough Corrib*, where it is figured, p. 147) at Teampull na Naomh, on Inchagineile.

In the upper left-hand corner are two circles in relief, in such a

position that a line joining their centres will pass through the centre of the cross. This recalls the spiral in *A*, and suggests a similarity of purpose with it ; but the only suggestion that has occurred to me is, that the circles may be intended for the sun and moon, with a possible allusion to the darkness at the Crucifixion. Mr. Romilly Allen, to whom I showed photographs

of these stones, told me that he did not recollect seeing a similar example

Cross *B*.Cross *D*.

elsewhere: independently he suggests the same explanation as that which had struck me. It will be noticed that the upper circle is incomplete, and is very much larger than the lower; this is an objection to the suggested exegesis, as, to the unaided vision, the sun and moon appear to be of much the same size. At Ballindhoor, near Knockboy, Dunbullogue, County Cork, is a pillar-stone, six feet in height, inscribed with two circles, one above the other—the upper in relief, the lower incised. I have not seen this stone, but think it may be worth an incidental mention in connexion with the symbolism of this cross. The circles in that stone are alleged—I know not on what authority—to represent the sun and moon.

The northern face of the stone bears a small incised cross, the upper limb and the keys expanding slightly, the lower limb crossed by a semi-circular curve.

*E* was also placed erect by Mr. Kinahan; it was rescued from a prostrate position in the cashel, and placed on a station a little south-east of the cashel, on the lake side. The station is simply a rude pile of stones, 2 feet high by 4 feet square. With its cross, it somewhat resembles the altars on Inismurray with their lately-added crosses.

This is a weathered slab, and the cross is defined by four notches cut in the edges converging towards a point in the middle. The most remarkable point about the cross is the fact that two of the notches, diagonally opposite, are cut into and through the stone; the other two are only indicated by depressions on each face.

There is little to be gleaned respecting the history of the island monastery of Ardoileán. O'Flaherty, the gossiping historian of Iar-Connacht, gives us very little about it, but his description is worth quoting as being a terse account of the island, and a characteristic bit of this charming old writer. "It was," says he, "anciently called Innis-hiar-thuir, i.e. the West Island. It is unaccessible but on calm settled weather, and so steep that it is hard after landing on it to climb to the top where there is a well called Brian Boromy (king of Ireland) his well, and a standing water on the brook whereof was a mill. There is extant a chappel and a large round wall, and also that kind of stone building called cloghan. Therein yearly an ayrie of hawkes is found."<sup>1</sup> O'Flaherty, by the way, strangely confuses Innisheer in the Aran group with this island. Here he says Ardoileán was "anciently called Innis-hairthuir"; elsewhere he calls Inisheer "Ardoilen."

The foundation of the monastery is unquestionably due to that indefatigable establisher of monasteries, St. Féichin of Fore. His dates are approximately 600–664; and as he founded the monastery of Omey<sup>2</sup> before he came to Ardoileán, we may perhaps regard ourselves as

<sup>1</sup> "Iar-Connaught," ed. Hardiman, pp. 114, 115.

<sup>2</sup> See a note on Omey, "Miscellanea," (*Journal*, vol. xxvi. (1896), p. 253).

tolerably correct if we assign 630-640 as about the date of the foundation of the monastery at the latter place.

The megalithic character of St. Féichin's church at Fore contrasts remarkably with the masonry of his chapel at Ardoileán. The presence of a mill at both places is perhaps hardly worth notice. For the remarkable miraculous story about the Fore mill, see Dr. Stokes's Paper.<sup>1</sup> Possibly the clocháns of Ardoileán were the scene of the penance of Féichin, described by Cuimin Condeire—

“Capair Péiðin fial Fábhair  
no ñeap' b' an crabach bpeccach  
ðocuineadh a gRNA cnuasach  
le capair cnuasach gan ébach.”<sup>2</sup>

Thus Englished by Stokes—

“Generous Féichin of Fore loved (this): the devotion was not untruthful—he used to set his wretched rib on the hard prison without raiment.”

The next personage of note related to Ardoileán is Gormgall, described by the “Four Masters” as *pri'm annchapa* of Erin. The “Annals of the Four Masters” record his death on the island in 1017. It is not unlikely that a tomb found by Petrie in the chapel was really St. Gormgall's; the date of the latter saint would suit the style of the monument, as described by Petrie, much better than the date of St. Féichin; and, in any case, I should suppose that Féichin was buried at his last, and most important, monastery of Fore.

The lower part of cross A is very obscure, but it seems as though the interlacing band bifurcated in a way much more characteristic of Scandinavian than of Celtic knotwork. Is it too far-fetched to suggest a possible connexion between Gormgall and this cross? for *Gormgall* denotes “blue-eyed foreigner,” that is, most probably, Scandinavina. Colgan gives an interesting list of Gormgall's companions: “Mael-suthunius, Celecharius, Dubthacus, Dunadach, Cellachus, Tressachus, Ultanus, Maelmartinus, Coromachus, Conmachus, et alii plures.” It is not irrelevant to note that these names are all of a pronounced Celtic type.

Like most of our monastic institutions, Ardoileán was a literary as well as a religious centre. Manuscripts were written here—the scriptorium was probably one of the buildings at either end of the third or boundary wall. It was from Ardoileán and Oney that Colgan drew the oldest documents which he used in compiling St. Féichin's Life.

<sup>1</sup> *Journal*, vol. xxii. (1892), p. 1.

<sup>2</sup> “Zeitschrift für celtische Philologie,” vol. i., p. 62.

## ST. MAC DARA'S ISLAND.

St. Mac Dara's Island, or Cruach Mac Dara,<sup>1</sup> south of Roundstone, parish of Moyrus, Co. Galway, lies west of Ard Bay, with the small intervening islands of Fragham, Wheroon, Librace, Avery, Carrickaher More and Beg, Carrickagun, and Mason Island, on which are the ruins of a church and an ancient cross; and south of Roundstone Bay, Bertraghboy Bay, Inislackan, Freaghillaun, and Inisbigger; to the west lie Croaghnaeela, now a deer-park of 140 acres, with the ruins of St. Keelan's church and well, and the small islands of Illaunnacrog More and Beg. Of all these islands, Cruach Mac Dara bears away the palm for antiquarian remains and general interest.

The island comprises about sixty acres, mostly bare; the rock a reddish granite, with a coast strewn with huge blocks; there is a little grass land towards the centre affording food for a few sheep. There are no inhabitants on the island, and very few of the people of the district visit it except on the Saint's two festivals, while strangers scarcely ever do so. The church is situated on the edge of the east shore of the island, in a gentle hollow sloping to the south, and close to the natural landing-place, overlooking a low reef of rock called Illaunnamorlagh.

Of the Saint himself little is known, and that little is obscure. He is supposed to have flourished in the sixth century, and the ruins of his oratory have certainly a very early appearance. Sinach was his proper name; but he is always called after his father, Dara; his proper name never being used.

In O'Donovan's "Letters" (MSS., R.I.A.) it is stated that there is "a most extraordinary superstition still deep-rooted in the minds of all the fishermen in Galway, Aran, and Connemara: they cannot bear to hear the name of a fox, hare, or rabbit pronounced; and should they chance to see either of these animals living or dead, or hear the name of either expressed before setting out to fish in the morning, they would not venture out that day. This is a most unaccountable superstition! and still the name of their great patron is *Sionnach*, a fox! They never, however, mention that name, for they know it not, but always style the Saint by his patronym of Mac Dara."

The Saint's festivals are celebrated on the 16th July and 28th September, on which occasions many of the inhabitants of the mainland pay their devotions here. The beaten tracks around the "stations" are traceable, whilst little piles of stones, evidently counters, are to be seen at the corners. The well is usually dry, and its basin contained a few odd personal trifles.

Hardiman's edition of O'Flaherty's "H-Iar Connacht" gives the following description:—"Over against Mason Head, southward in the same

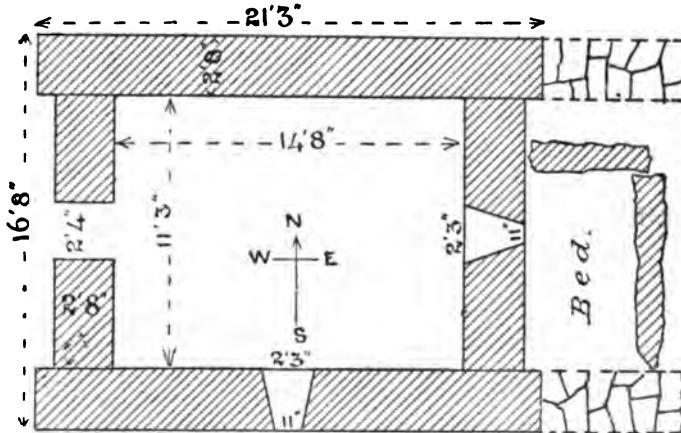
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<sup>1</sup> See a Paper in the *Journal* for 1896, vol. xxvi., p. 102, by Mr. F. J. Bigger.

countrey, lies Cruagh Mhic Dara, a small high island and harbour for ships. This island is an inviolable sanctuary, dedicated to Mac Dara, a miraculous saint, whose chappell is within it, where his statue of wood for many ages stood, till Malachias Queleus, the Archbishesope of Tuam, caused it to be buried under ground, for speciall weighty reasons.

"On the shore of this island is the captives' stone, where women, at low water, used to gather duleasg for a friend's sake in captivity, whereby they believe he will soon get succour by the interception of the Saint.

"The boats that pass between Mason Head and this island have a custome to bow down their sailes three times in reverence to the Saint. A certain captain of the garrison of Galway, anno 1672, passing this way and neglecting that custome, was so tossed with sea and storme, that he vowed he would never pass there again without paying his obey-



TEMPLE MAC DARA—PLAN.

sance to the Saint; but he never returned home till he was cast away by shipwreck soon after. A few years after, one Gill, a fisherman of Galway, who would not strike saile, in contempt of the Saint, went not a mile beyond that road, when, sitting on the pup of the boat, the mast, by a contrary blast of wind, broke, and struck him on the pate dead, the day being fair weather both before and after.

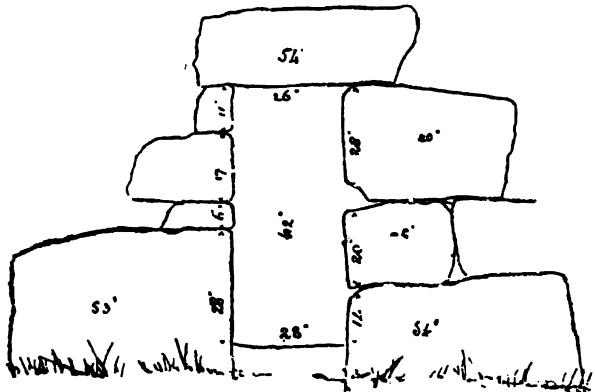
"The parish church of Moyrus, by the seashore, just opposite to the island in the continent of Irrosainhagh, is dedicated to his name, where is kept his altar stone by the name of Leac Sinach. His festival day is kept as patron of Moyrus parish, the 16th of July."

Hardiman, in his notes, refers to the custom of children being called MacDara, after the Saint. The inhabitants also called their boats after him, and to sail in such was considered a guarantee of safety. At present

the name is still a common one in the immediate district, and is also frequently met with on the Aran Islands.

The Saint's name does not appear in any of the Calendars or Martyrologies at present known; but he has found a place in the Rev. Canon O'Hanlon's "Lives of the Saints."

In the *Proceedings* of the Royal Irish Academy, 1868, p. 555, Mr. G. H. Kinahan refers to the crosses and holed stones on Illaun MacDara, and gives small drawings of two of the crosses. Petrie, in his "Ecclesiastical Architecture" (p. 199), makes a short reference to the church, and quotes a passage from O'Flaherty; he also gives a drawing of the church,



TEMPLE MAC DARA—DETAILED MEASUREMENTS OF DOOR.

which is not quite correct in detail. So much for the references. The principal features of these remarkable ruins are as follows:—

The Oratory is cyclopean; many of the stones being of large size, some measuring 53 by 32 by 28 inches; others 54 and 60 inches long, by 32 inches thick; while others, from their irregular shapes, are difficult to measure, but are equally massive.

The building is duly orientated, and, besides the east window, possesses a small square window in the centre of the south wall. The doorway in the west gable has slightly inclined jambs, is square-headed, and is a fine example of its class, being 62 in. high, 28 in. wide at the sill, and 26 inches at the lintel. The lintel on the inside immediately over the opening has a projection the breadth of the door, about 4 inches deep; but it bears no socket-holes. The north and south side walls project about a foot beyond the east and west gables, and bear the roof directly upon them. Every second course of the gables has a bonding stone slightly inserted into the side walls. The roof-stones have been laid in regular courses, seventeen being counted on one side. Much of the roof has fallen in. The removal of a large stone

from the outside of the south wall, close to the window, has caused a very dangerous bulging of that side, which may at any time be followed by a collapse. A very stout buttress of some considerable age has been built against the east gable, thus preventing it from falling.

Along the east gable, as shown on the plan, is a stone enclosure, heaped with stones, known as the Saint's Bed. Near the surface of this grave was found a fine stone celt, well shaped and polished; also a portion of a small circular slate-stone with rude ornament, the use of which is not known. No mortar is visible in the walls of the church; huge and well-cut granite quoins are used, the joints being well filled with spawls.

The east window has deeply splayed jambs and head, with a sloping sill, the round head, with one stone inside, and a second outside, and there are two stones in between them. Its dimensions are 55 inches high, by 26 inches wide inside, and 27 inches high and 11 inches wide outside. The south window is square-headed, with sides and sill splayed with one lintel. It is 28½ inches high, by 27½ inches wide inside, and 19 inches high, by 10½ inches outside.

A most remarkable and interesting stone was found in two pieces, lying face downwards, a little south of the church, by Mr. Elcock, on his visit in 1884.

This stone, and all the crosses, except one of granite, are cut out of blue limestone, none of which is found on the island, and so must have been brought from the mainland. The size of this remarkable stone is 28½ inches wide at its head, and 16½ inches at its base, by about 20 inches in height: it is broken into two pieces. The Rev. James Graves, eleven years ago, in reply to a letter from Mr. C. Elcock, enclosing a sketch and rubbing of this stone, wrote: "Similar stones have been found in or near, and in one case *in situ*, in very early churches, but I do not know of another instance of their being sculptured. I know of one with mouldings round it. This peculiar-shaped stone originally surmounted one of the gables."

Several stone altars are in the vicinity of the church, all surmounted by crosses, or fragments of crosses, the most perfect being that to the north-east. On this altar, as may be observed in the view, are several spherical praying or "cursing" stones; none of them are carved.

To the south of the church, close to the shore and standing on the level ground, are two crosses near to each other, facing the east, as do



THE "SAINT'S STONE."

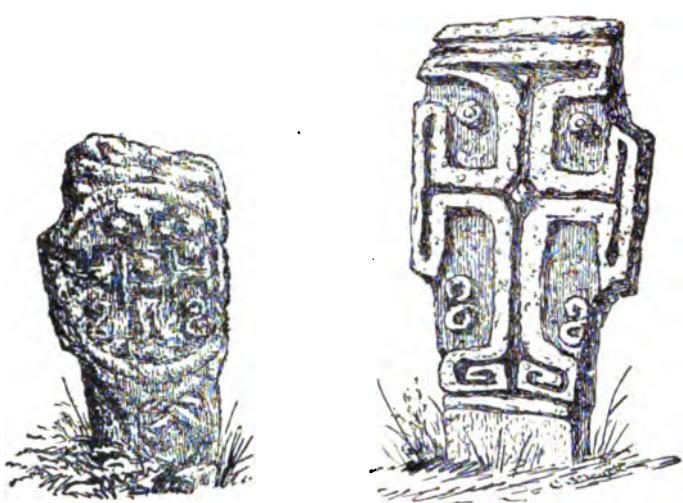
all the other crosses. One is plain limestone, measuring 34 inches high by 22½ inches at the arms, and 4 inches thick; the other is of granite, and is carved. There are no other whole crosses on the island; the shaft of one is erected in a station, whilst four portions of the head lie upon the altar, having been previously taken from the adjacent wall. These pieces when put together form a very fine cross. The several portions of another cross were found upon the altar to the south of the church. These pieces were also picked from the same wall as that previously mentioned, the arms alone being missing. Its height is 78 inches by 10 inches across the shaft. The head of another cross in two pieces, found in the fence close to the church, had a circle with openings and arms.



ST. MAC DARA'S ISLAND—CROSS.  
(Photograph by R. Welch.)

Fragments of other crosses remain, some of them beautifully carved. No modern graves were observed, although the ground near the church was marked with large stones that may point to former interments.

Some distance from the church to the north, and overhanging the shore, are the remains of what may have been clochauns or circular stone dwelling-houses. The walls of one stand 4 feet high on one side, and 2 feet on the other, the diameter being 19 feet. The stones are large and well cut, and carefully placed. To the east of this are the remains of another circular stone structure, but its character is not so apparent.



**SCULPTURED CROSSES.**



**EAST WINDOW—INSIDE VIEW.**

**ST. MAC DARA'S ISLAND.**

## ARAN ISLANDS.

Tradition tells us how, in pre-historic times in the remotest past, Lough Lurgan, or Galway Bay, "burst out." To anyone looking at the three isles of Aran lying like the fragments of a vast breakwater across Galway Bay, or who has seen the submerged enclosures in Killeann Bay in Aranmore, the legend seems by no means incredible. The name Aran is supposed to be taken from the "kidney" shape of the isles. The earliest legends in which the isles appear refer to the Huamorian Firbolgs; and though the tale is inconsistent and nebulous, it probably preserves the names and localities of a series of tribes which figure as persons in "The Lay of Carn Connall":—Mod at Clew Bay; Irgus in Burren; Dael at Daelach, in Corcomroe; Beara at Finnavarra and Rinvarra, at the head of Galway Bay; Cutra at Lough Cooter; Adar at Magh Adhair, in the eastern plain of Clare; Conor in Inis medhoin, or Innismaan, the middle Isle of Aran; Mil at Muirbeach, and Aenghus at Dun Aenghus, in Aranmore.

This tribe, and those of Gann Genann and Sengann—the Ganganoi of Ptolemy in the first century—joined to oppose the appointment of Maeve's son as King of Connaught in the beginning of our era.

"The Aras of the Sea" are subject to the King of Cashel in the Book of Rights. This probably means that when the Dalcassians established themselves across the middle of Clare, the clan Rory in the Corcomroes (descendants of Queen Maeve and Fergus, son of Roigh) recognised them as suzerains. The Life of St. Enda possibly preserves the truth when it represents Aran (in the later fifth century) as held by the chief of Corcomroe Ninuis, one of the Eoghanachts. St. Enda was son of the hero Conall Derg; he evangelised the islands about 480, and established himself at Killeann, with the approval of Aenghus, King of Cashel. His disciple and friend, Breca, a son of one of the Dalcassian Princes, and the first church-builder in Clare, was successor of Enda in about 530–538. He founded Temple Breca, at the western end of the island.

All records agree in the vast importance and sanctity attached to the monasteries of Aran; several of the most prominent saints studied there—Kieran, Fursey, Brendan, Colman mac Duach, Finnian of Moville, and St. Columba.<sup>1</sup> Caimin, brother of St. Kevin of Glendalough, founded Kilchoemhain in the south isle (*circa* 530–540); St. Kieran of Clonmacnoise, and St. Colman mac Duach, the founder of the great abbey,

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<sup>1</sup> The great "Apostle of the Hebrides" (521–540) studied in Aran, and wrote a pathetic lament on leaving its shores, which is still preserved.

and eventually Cathedral, of Kilmaeduach (which clusters round the lofty but leaning round tower in the plain at the border of Clare and Galway), are among the church-builders of Aranmore, where Temple Monasterkieran and Templemacduach, overhung by Dun Aenghus, preserve their names. Other less-known saints, Bran, Conall, Berchan, Maolodhair, Caradoc Garbh of Cowroogh, Essernius, Gobnet, and a Benen, supposed to be the blameless disciple of Patrick, founded other cells. We shall find more about them in the description of their foundations.

Among the successors of Enda may be noted—from the Annals—Nennius mac ua Birn, died June 14, 654; Gaimdibla, Abbot of East Aran, died 755; Maeltuile, mac an Gobhan, 865; Egnach, Bishop and Anchorite, 916; Flan ua Dondchad, 1010; Flan ua Hoedha, 1110. Perhaps also Mac Mara ua Caemhain, successor of Oenna, 1095; Maelcolumb ua Cormacain, 1114; Gillagnaire ua Dubegan, 1167; Donat ua Laigin, 1400.

“Engus” also mentions a noted holy man (Nennius), “the pope of Aran,” successor of Enda, and brother of Ciaran of Saighir, an Ossorian, who, after dwelling at Rome, returned to Aran, and chose his sepulchre there.<sup>1</sup> And the son of Comman of Aran, *i.e.* Colman of the eastern Island of Aran, “Aru Airthir,” or Inishere. The monument at Temple Breca bears out the statement that foreigners, even from Italy, settled in the sacred island.

Apart from its monastic character, little of interest is recorded of the great island. The monastery suffered less than several along the same coast; but it was burned in 1020, and plundered by the Danes in 1081. The Clan Teige O’Brien took possession of the islands in the thirteenth century; they built the O’Briens’ Castle in the great stone fort of Inishere, and a Franciscan monastery at Killeany in the fifteenth century. The English, with a fleet of fifty-six ships, commanded by John Darcy, plundered the islands in 1334.<sup>2</sup> The Franciscans were established in 1485. O’Brien of Clan Teige invaded Desmond from Aran in 1560, but Morogh na doe O’Flaherty had expelled the O’Briens, and annexed the islands by 1585. In vain the Galway merchants petitioned in favour of the clan who had for centuries preserved their port from pirates; the Government confirmed O’Flaherty’s son in his father’s acquisition—but not for long. The Aran Isles were granted to J. Rawson in 1587; and an English fort and garrison were established at Arkin in 1618, elaborate inquisitions having been taken as to the “Iles of Aren” in 1594 and 1616.

The Inquisition of 1594 gives an interesting list of local names,

<sup>1</sup> “Cal. of Engus,” pp. 170, 202.

<sup>2</sup> In 1396 Conor, son of Owen O’Malley (like his clansman, Teige Ua Uaille), was drowned off Aran. He went on an incursion, with a ship’s crew, to plunder h-Iar Connaught, and, “laden with riches and prizes,” his ship, himself, and all, save one man, perished “between Ireland and Aran.”

many of which are now lost. After naming the "Insulae Sanctorum, or Iles of Aran, viz. Arenmore, Inishmaine, and Inish Eracht," it describes Aran as divided into three parts—Tren-moynagh, Tren-con-naught, and Tren-onaght. The second belonged to the Archbishopsric of Tuam, in right of the old See of "Annaghcoyne." It included various "parcels" of land—Canonaght or Ferren na prioraght; Balleboght, belonging to the Crown in right of the Abbot of "Annaghcowen," "a ruined (religious) house called Monastroconnaught" (Manisterkieran), Ardclone, Turtagh, Farrenconnagh, Slevin, Balleconnell, Cloghane prior, Onaght, Farranecanonaght, Ochill, Creagh-carragh, Reynboy, Carrilmore, Killeyne (Killeany), and Killeyni Parish Church, Ballogalle, Arkin, and Sawuskerton.

One of the most picturesque minor episodes of the rising of 1641 is Captain O'Flaherty's sea raid from Aran to take Tromroe Castle, in Clare. In the attack, as might have been expected, three of the Ward family (its owners) fell, and a later day brought retaliation, when O'Flaherty and his wife, hunted till unable to walk, and starved till too weak to move, were discovered by the soldiers hearing the unusual croaking of a flock of hungry, expectant ravens. The English captured him and brought him to Galway, where O'Flaherty was tried and hanged, 1653.<sup>1</sup>

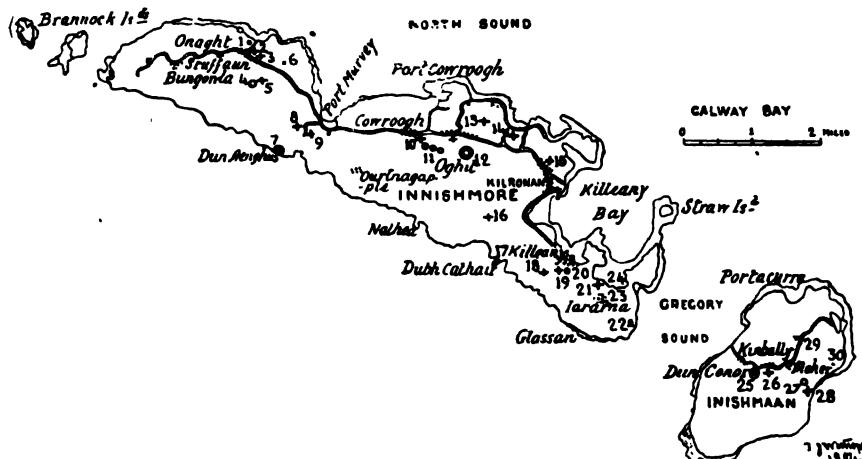
Sir Robert Lynch obtained the islands in 1641, and Clan Teige O'Brien attempted to recover their long-lost patrimony in 1651. Then the Cromwellians crushed all parties, built or repaired the castle of Arkin, and formed a penal settlement for the transplanted priests. The garrison demolished the Abbey and several churches for material to repair the castle. Sir Robert Lynch was declared traitor, and the islands transferred to Erasmus Smith. The Butlers, Fitzpatricks, and Dibrys have since held the islands. The ruins were repaired by the Board of Public Works in 1880.

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<sup>1</sup> O'Flaherty's "hIar Connaught," p. 407.

## INISHMORE, ARANMORE, OR THE NORTH ISLAND.

In dealing with "Aran of the Saints" for an Archaeological Guide, one is confronted at once by two difficulties—first, to keep from the temptation of adding another to the many exhaustive accounts of the place; secondly, to avoid flying into the opposite extreme and saying too little,



ARAN ISLES—INISHMORE AND INISHMAAN, COUNTY GALWAY.

1. Castle and Square Fort.	11. Forts and Huts, Baile-na-
2. Temple Breacan.	Sean.
3. Temple a phoill.	12. Dun Oghil.
4. Dun Onacht.	13. Temple Assurnidhe.
5. Kilcholan.	14. Manister Kieran.
6. Clochaunacarrage.	15. Kilronan aharla.
7. Dun Aenghus.	16. Kilchorna.
8. Templemacduach.	17. The Black Fort.
9. Church of Maolodhair.	18. Temple Benen.
10. Church of the Four Comely Saints.	19. Round Tower and sites of Churches and Abbey.
	20. Arkin Castle.
	21. Teglath Enda.
	22. Turnmartin.
	23. Remains at Iararna.
	24. Tramore.
	25. Dun Conor.
	26. Temple Murry and Temple Saght Macree.
	27. Dun Moher.
	28. Kilcananagh.
	29. Cromlech.
	30. Hut and Graveyard.

leaving those who trust to your description uninformed, and letting them pass by objects of interest. Therefore, referring those who seek for a thorough knowledge to a long list of works on the subject,<sup>1</sup> I will briefly

<sup>1</sup> Lord Dunraven's "Notes on Irish Architecture," edited by Miss Stokes.

A very full and careful series of anonymous articles in the *Irish Builder*, beginning April 15, 1886.

"Acta Sanctorum."—Colgan.

"The Aran Isles—a Report of the Excursion of the Ethnological Section of the British Association," by Martin Haverty, 1859.

"A Visit to Aran of St. Enda," 1870, by the Most Rev. George Conroy, Bishop of Ardagh.

"Villages near Dun Oghil," by G. H. Kinahan (*Proc. R.I.A.*, 1866–1870).

"Sketch of the Aran Isles," by John T. O'Flaherty (*Trans. R.I.A.*, vol. xiv., pp. 79–140).

"Iararna," by the Rev. W. Kilbride (*Journal*, vol. x., 1868, p. 109).

describe what there is to be seen in these the most interesting islands off our coasts.



TEMPLE BRECAN, FROM THE SOUTH.

(From a Photograph by Dr. Charles R. Browne.)

It may avoid confusion to describe the buildings in their position from west to east rather than on the lines of supposed excursions.

If the sea is calm and the wind favourable, visitors should land at

"Aran of the Saints," by J. G. Barry (*Journal*, vol. xvii., 1885, p. 488).

"Firbolg Forts on South Isles of Aran," by C. C. Babington (*Archæologia Cambrensis*, January, 1858).

"Aran, Pagan and Christian," by W. F. Wakeman, in *Duffy's Hibernian Magazine*, N. S., vol. i. (1862), pp. 470, 567.

"Age of Dun Ængus," by Dr. Colley March (Society of Antiquaries, London, 1894).

O'Hanlon's "Lives of the Irish Saints," vol. iii., has much information about St. Enda.

"The South Isles of Aran," by Oliver J. Burke, 1887.

"Ethnography of the Aran Islands," by A. C. Haddon, M.A., and C. R. Browne, M.D. (*Proc. R.I.A.*, vol. ii., p. 768, Ser. III., 1893).

"Ancient Forts of Ireland," by T. J. Westropp (*Trans. R.I.A.*, 1902, Sections 49, 69, 81, 94, 123).

Of manuscripts, the most valuable are the Letters of Dr. O'Donovan in 1839, preserved among the Ordnance Survey notes in the Royal Irish Academy. On the information contained in these letters most of the subsequent descriptions more or less depend.

The Royal Irish Academy gave permission to use the blocks on pp. 74, 75, 77, 89, 101, 130, 131, and 134.

Glenachán, and not at Kilmurvey, and thus save two miles of road and also of sea. Glenachán is a small beach, a few hundred yards seaward or north-east of the Seven Churches (Temple Breca). Northward, beyond the Seven Churches, there are no antiquarian remains. On the way, on the right-hand side of the bohereen, is a square fort of very good masonry, of which no tradition exists. After this, the "Seven Churches" are reached.

TEMPLE BRECAN.—This interesting church, with its monastic houses and later neighbour, Teampull-a-Phoill, is often absurdly called "the Seven Churches," a name which originated in Ireland among non-archæologists in the eighteenth century, and conveys an absurdly erroneous idea of the motives for building groups of churches so conspicuous among the early Irish monks. It is extremely improbable that any group of "seven churches" was ever erected at one time.<sup>1</sup> Those stated in the "Tripartite Life" to have been built by St. Patrick were not together, but were scattered about each district. Certainly the popular idea that the Irish deliberately built them in imitation of the churches of the Apocalypse, has, I think, no shred of ancient fact or tradition in its favour.

In a grassy field, fenced in to the south and west by steep crags, and with a fine view across the bay to the Twelve Pins of Benbeola and Golden Head, stand the churches. Temple Breca is a large building, much tampered with in late times, for the east end has evidently been rebuilt, a round-headed, but comparatively late, door set in the south wall, and an end room, probably for a priest, partitioned off at the west end. Inside its west gable is the little slab inscribed "op qn n canon," "Pray for the two canons." A recess appears in the thickness of the partition wall, probably for the concealment of valuables. The north and west walls are of very massive masonry.

The rest of the building consists of a nave (32 feet by 18 feet) and chancel (20 feet 6 inches by 18 feet) of equal breadth, an unusual feature, divided by an early semicircular chancel arch. The north wall of the



INSCRIBED STONE, "VII ROMANI,"  
CHURCH OF ST. BRECAN, NORTH  
ISLAND.

<sup>1</sup> Glendalough has 9; Scattery, 5; Clonmacnoise, 9; Iniscaltra, 6; Killeany group, formerly 6; Iniscleraun, 5. See an excellent Paper on the subject in the *Gentleman's Magazine*, 1864, pp. 547, 774.

nave has one of those primitive windows, of which we see two other examples in Teampull Choemhain and Kilcananagh (p. 88), the head formed of two slabs leaning together. The east window is slightly pointed, while the south window of the chancel is coeval with the choir arch, and probably of the tenth century at the latest. Three stones, with crosses, stand to the south-east of the church, one with "VII Romanū" (an important testimony to the fame of our schools, bringing alumni even from Rome itself); others have "op do māinach"; "pc̄i b̄pecanī," said to have been dug up by a Don Pedro, and carried away before 1839 by an antiquary; the graves are divided by kerb slabs set in the ground. Though the stone had been so long concealed, the burial-place was traditionally called after Brecañ,<sup>2</sup> Bishop of Aran. Under the slab was found a water-worn stone inscribed—

⊕ óp̄ ap̄ b̄pan n̄ alichēr—“Pray for Bran<sup>3</sup> the Pilgrim.”

It is in the Petrie collection.

Another stone, with a neat incised cross, has the legend “Tomap ãp̄.” (“Thomas, Apostle.”) The illustrations of this group of crosses are from rubbings by Dr. Griffith Davies.

<sup>1</sup> A small portion of the broken ‘r’ escaped Petrie’s notice, but still remains. He read “ci Ópecanī, ‘capiti Brecanī.’”

<sup>2</sup> Brecañ was son of the Dalcahan prince, Eochy Ballderg, King of Thomond, who had been baptized by St. Patrick at Singland. He founded the first church in County Clare, at Kilbreckan, near Clare Castle (of which the lower part of the walls, built of huge blocks, remains), and also churches at Doora and Clooney, in adjoining parishes, in the district of Magh Adair, early in the sixth century. A manuscript of 1443 (T.C.D.) and the “Book of Lecan” agree in this statement, and identify him with the founder of Ardbraccan in Meath. There is some confusion about his day, probably springing from his having a nephew, Brecañ, son of Ængus, son of Eochy Ballderg. Thus he was the kin of St. Molua and St. Flannan of Killaloe.

<sup>3</sup> Bran, or “Brecañ,” as Petrie suggests in “Round Towers,” p. 140. The Rev. Maxwell H. Close makes the following suggestion as to this name:—“It is excessively improbable that the proper name, Brecañ, would be contracted; and if it were, it would not be contracted into b̄jan: If the inscription be really ‘a prayer for Bran the Pilgrim,’ as certainly seems by far the most probable, the following becomes worthy of consideration:—

“O’Donovan, in ‘Galway Letters,’ vol. iii., p. 180, mentions that there is a small island on the west side of Aran Island which is called by the people Oileánn b̄d̄ b̄pn̄ḡ. This could mean ‘The island of the two little ravens.’ But it could also mean quite as easily and naturally, ‘The island of thy little Bran.’ St. Bran (and there was such a saint, probably two or three) could be called, in accordance with common usage, Bran̄ḡ, little Bran; and Mabhran̄ḡ, my little Bran; and Dabhran̄ḡ, thy little Bran; as terms of affection and endearment.

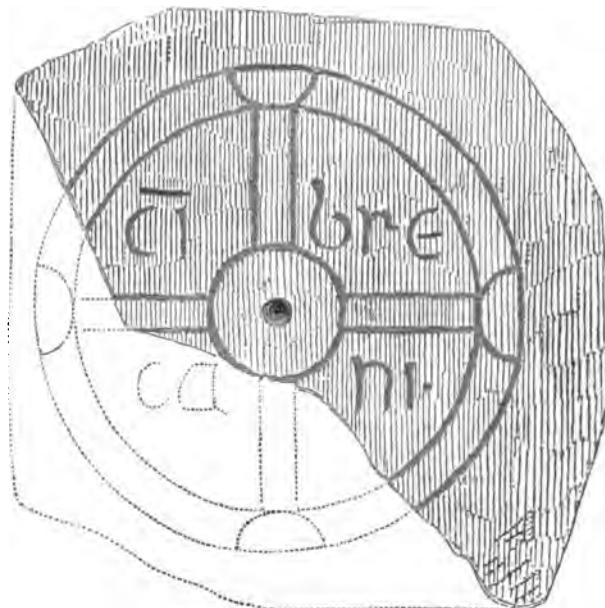
“Now, it seems perfectly possible that the island was called the Island of Dabhran̄ḡ, after a hermit, Bran, who lived on it, and that he was the person to whom the inscribed stone was made.”

*Leaba Breacain* (Breacan's Bed or Grave), filled with loose stones, and overgrown with ivy and wild garlic, stands west of the church. At the west end is set the shaft of a richly-carved cross covered on both sides with interlacings (p. 68); it has also part of a figure of our Lord on the west face.

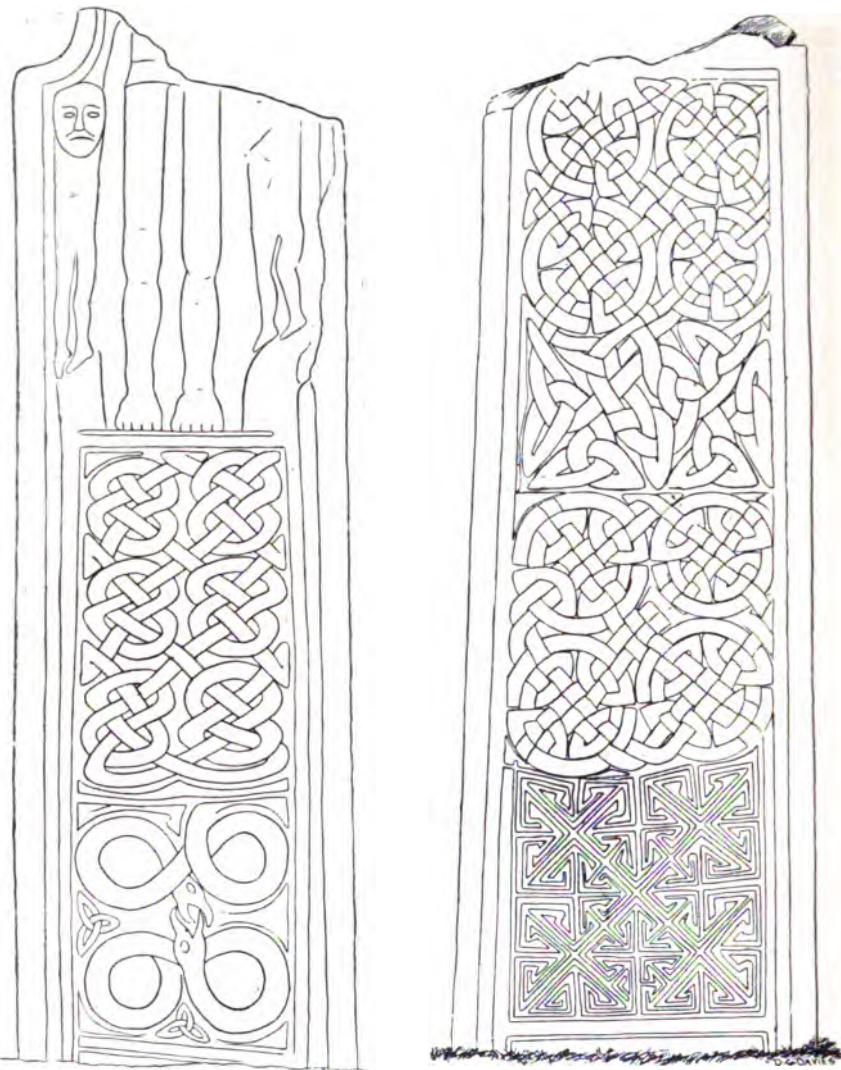
The broken fragments of another ornate cross (Pl. opposite p. 45) lie prostrate on the rocks above the church. The fret in the upper part is very similar to that on the capitals on the Nuns' Church at Clonmacnoise, and other carvings of the later twelfth century. The curious late-looking crucifix, and the surrounding guilloche ornament, seem to have been afterthoughts. It possesses the singular characteristic that the existing segments of the ring belong to a circle whose centre is much below the intersection of the arms. When sketched for Miss Stokes's "Early Architecture in Ireland," one of the upper segments of the ring seems to have remained.



CROSS AT TEMPLE BRECAN.

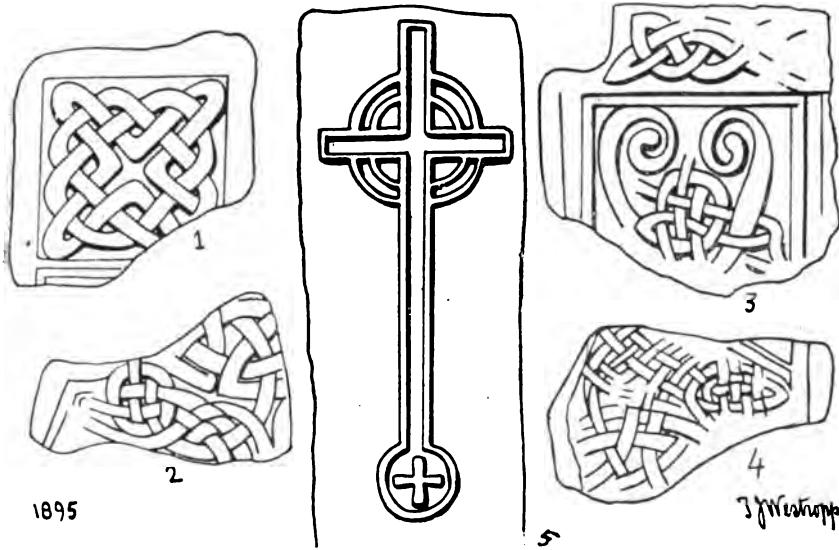


SCI BRECANI—"SANCTI BRECANI."  
ST. BRECAN'S HEADSTONE.



SHAFT OF HIGH CROSS AT LEABA BRECAIN—WEST AND EAST FACES.  
(From Rubbings by Dr. Griffith Davies.)

The monastic buildings are of little interest; they form an enclosure north of the church. There was a well (or stone basin) in the middle of the court in 1878. The houses to the north (34 feet by 16 feet) and east have nearly perished; that to the west has two doors to the east and west, and is 36 feet by 12 feet 6 inches. Near the west gable of the church are remains of a wall, with an arch, the head formed of two huge stones; another fragment of wall, with a door, lies farther to the west. Some other foundations to the south, near the grave of the Romans, have been cleared out and restored by the Board of Works; they are mostly late fifteenth-century Gothic houses.



ARAN—CROSSES ON INISHMORE.

1-4. Fragments at Temple Brecan. | 5. Cross at Temple Mac Duach.

TEAMPULL-A-PHOILL, probably "the Church of the hollow," standing in a cleft of the rock, is an uninteresting fifteenth-century building, 26 feet by 13 feet 7 inches. North of the churches is Sean Caislean, the base of a strong tower, 33 feet by 29 feet; walls 9 feet thick.

DUN ONAHT (*Eoghanacht*).—The village of Onacht runs along the crags; south of it can be seen this fine stone fort. O'Donovan suggests that the name is connected with Engus, King of Cashel, and head of the Eoghanachts, who gave the island to Enda; or, as in the days of that saint, Aran was peopled with "pagans from Corcomroe," and the northern part of that district was also called Eoghanacht Ninuis;<sup>1</sup> the settlers from the mainland may have so named it. It is a nearly circular cashel, 91 feet north and south, 90 feet east and west. The wall consists of three sections, 4 feet, 4 feet, and 8 feet

<sup>1</sup> "Leabhar-na-h-Uidhre."

thick, 12 feet to 16 feet high. The door is nearly destroyed; it faced S.E., and the wall near it was of large stones; it has no outworks. Half a



DUN ONAGHT—INISHMORE, ARAN.

mile west are two cloghauns, and half way between the churches and Kilmurvey, to the north of the road, near Sruffaun, is a more accessible



STONE HOUSE, CALLED CLOCHAN-NA-CARRAIGE, INISHMORE, ARAN.

and perfect one, oval, with doors facing east and west, and a south window. Petrie figures and describes this in his "Round Towers," p. 129, as Clochan-na-Carraige; but neither O'Donovan nor the 6-inch



DUN ENGHUS, FROM THE CLIFF.  
(From a Photograph by T. J. Westropp.)



DUN ENGHUS—THE GATEWAY.  
(From a Photograph by T. J. Westropp.)

Ordnance Survey Map of 1839 notices it.<sup>1</sup> It measures 19 feet by 7 feet 6 inches, and is 8 feet high. Kilcholan lies close to the east of Dun Onaght.

DUN ÆNGHUS, the central point of interest in the islands, and one of the finest pre-historic forts of western Europe, stands on the very edge of a cliff, nearly 300 feet high, above the village of Kilmurvey; much of it has fallen with the solid rocks on which it stood, undermined by the sapping of the "gnawing white-toothed waves." But we cannot be so sure as some have been that it originally consisted of three entire rings; for among the forts of County Clare is Cahercommaun, wonderfully similar to Dun Ænghus and Caherlismacsheedy,<sup>2</sup> a horse-shoe wall, both



DUN ÆNGHUS.

standing on inland cliffs over valleys, while similar semicircular enclosures are found inland in Great Britain, and even in Hungary.

The great fort of Ænghus, son of Huamore, was in 1839 generally known by the natives as Dunmore; one old man of Cromwellian descent alone knew it as Dun Innees; but the vague though striking description of Roderic O'Flaherty would have sufficed to identify it:—

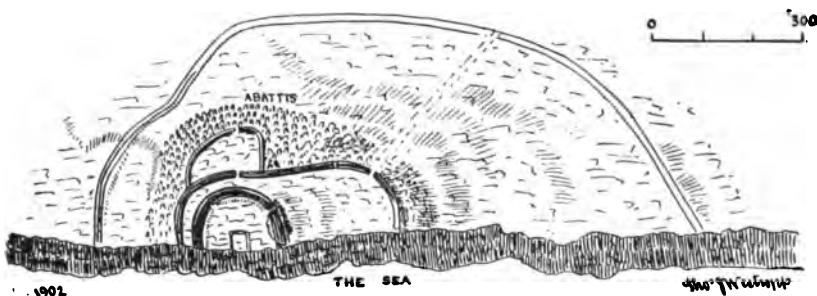
"On the south side stands Dun Enghus, a large fortified place on the brim of a high cliff, a hundred fathoms deep, being a great wall of bare stones, without any mortar, in compass as big as a large castle bawn, with

<sup>1</sup> O'Flaherty ("Ogygia," p. 75) writes: "They have cloghans, a kind of building of stones, laid one upon another, which are brought to a roof without any manner of mortar, . . . so ancient, that no one knows how long ago any of them were made."

<sup>2</sup> *Journal*, vol. xxvi. (1896), p. 153; and vol. xxxi. (1901), p. 275.

several long stones on the outside, erected slopewise against any assault. It is named of Engus mac Anathmor of the reliques of the Belg men in Ireland, there living about the birth-time of Christ. On the east side thereof the island is somewhat low, so that about the year 1640, upon an extraordinary inundation, the sea, overflowing that bank, went across over the island to the north-west.<sup>1</sup> This fearful wave was traditionally remembered, at any rate, in 1878. The view is singularly fine; the desolate-looking island, "the soil almost paved with stones," rising to Dun Oghil and the lighthouse, the sheer descent of the cliffs, "the trouble of the sea that cannot rest," and, beyond, the cliffs of Moher and hills of Clare and Kerry, even to Mount Brandon, if the air is clear, and north to the Twelve Pins.

The fort has three ramparts, and the remains of a fourth. The inner cashel is 150 feet north and south, and 140 feet east and west



DUN ENGHUS—PLAN OF THE FORT.

along the cliff; in the middle is a natural square platform. The rampart is 18 feet high on the west, and 12 feet 9 inches thick; it is of three sections, like Dun Onacht;<sup>2</sup> the inner section was only 14 feet high—the centre of the wall being thus lower than the faces. This feature has unfortunately disappeared; it and the two terraces have been much rebuilt. They communicate with each other and the ground by straight or sloped flights of steps such as occur in the forts of Clare. The V or X arrangement of steps does not occur in Aran. The door is to the north-east; its sides only slope from 3 feet 5 inches to 3 feet 4 inches, and are 4 feet 8 inches high; the lintel 5 feet 10 inches long. The four lintels are raised like reversed steps to keep the passage of even height as it leads up a slope.<sup>3</sup> In the north-

<sup>1</sup> O'Flaherty's "H-Iar Connaught," p. 76.

<sup>2</sup> As this statement has been denied by other antiquaries, I can only state what I observed in 1878, before the rebuilding. The fact is well shown in Lord Dunraven's photographs (see p. 75, *infra*), was noted by O'Donovan (Ordnance Survey Letters), and occurs in several forts on the mainland.

<sup>3</sup> This is the ancient door. Lord Dunraven's "Notes," vol. i., p. 4, would lead one to believe it had "shared the mournful fate which awaits the whole structure." The long joints to each side suggest that it was an ancient insertion.

west side a passage leads into the thickness of the wall. The second rampart is not concentric; its wall is of two sections, and enclosed a space about 400 feet long and 300 feet deep. One gateway remains perfect, but the other gateways are defaced. Outside it is a broad band of pillar-stones, forming a *chevaux de frise* 30 feet wide; many of the stones to the east are removed; their worn and furrowed appearance seems to support the tradition of the vast age of the building. Inside these stones to the west is a fragment of wall, 7 feet 9 inches high and 6 feet thick, which forms an annexe, but is really part of the older third wall, demolished when the fourth and outer rampart was built, and the second



DUN ÆNGHUS—THE “CHEVAUX-DE-FRISE.”

wall modified. The outer rampart, nearly demolished, runs round the fort, 129 to 634 feet from inner wall, enclosing 11 acres. It has a gateway, well preserved, and is ruder, with larger blocks than the inner rings. O’Flaherty says the fort could hold 200 cows; O’Donovan says 1050. We leave this question to farmers. Perhaps the old writer thought only of the inner fort. A bronze hook, now in the Royal Irish Academy collection, was found in 1839 by boys digging out a rabbit. Dr. March, in a valuable paper on the age of this fort, read before the Society of Antiquaries, London, states he found a hinged ring of bronze, with a cable decoration of a kind assigned to the fifth century; but he also found chert flakes or arrow-

heads, which inclined him to accept the pre-historic origin of this noble fort. The ancient legend attributed this fort to a Firbolg prince. This tradition receives some support from the statement of Ptolemy that the Ganganoi lived north of the Shannon ; while Irish authorities mention Firbolg tribes with the cognate names Gann, Genann, though the old theory that all these forts were built by the Huamorian Firbolgs rests on no stronger basis than "thus they dwelt in fortresses" in an eleventh-century poem, and breaks down hopelessly in presence of the occurrence of similar ring-walls in non-Huamorian districts of Ireland, besides in Great Britain and in all Central Europe to Thessaly, Bosnia, Hungary, and even to the Russian and Swedish Islands. Bearing those facts in view, we



DUN EENGHUS—THE INNER AND SECOND RAMPARTS, SHOWING THE CONSTRUCTION OF THE INNER WALL, BEFORE 1875.

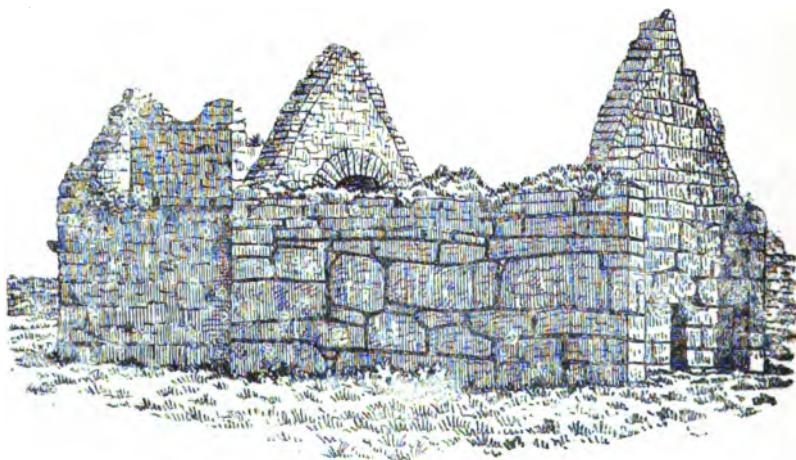
must at least form no hasty judgment, as some have done, that the fort was of monastic origin. At least ten stone forts in these islands, and several hundred in Clare, surround no church, while we have record of some eight churches in Aran, surrounded by no such cashel.

Near Mr. Johnson's house at Kilmurvey<sup>1</sup> is another interesting group of ruins. Chief of these is—

TEMPLE MAC DUACH, a very fine specimen of massive masonry and early type, is named after the famous Colman mac Duach, founder of Kilmaeduach in the seventh century. It consists of nave and chancel, the

<sup>1</sup> Kilmurvey is said to derive its name Muirbeach Mil from Mil, brother of Eenghus, of Dun Eenghus.

former 18 feet 6 inches long by 14 feet 6 inches wide, the latter 15 feet 9 inches long by 11 feet 9 inches wide, or, as in Dunraven, 18 feet 8 inches by 14 feet 6 inches, and 15 feet 4 inches by 11 feet 2 inches. The chancel arch and east window have semicircular heads ; the south window head is formed of two slabs leaning together. It has a remarkable doorway, with inclined jambs,  $5\frac{1}{2}$  feet by 1 foot 3 inches at top, and 1 foot 11 inches at bottom ; the lintel is a granite slab,  $5\frac{1}{2}$  feet long ; whilst the rest of the building is of limestone. The rude figure of an animal is cut on the largest stone near the outer west end of the north wall. Outside and west from the church is a large standing stone, inscribed with a cross.<sup>1</sup> South-east of Mr. Johnson's house are the remains of a



TEMPLE MAC DUACH, INISHMORE.

nameless oratory, 15 feet 5 inches by 11 feet 5 inches, and a bullaun, named after some unknown Maolodhair. Half a mile east are the foundations of Kilmurvey church, now an "aharla," or cemetery. Two cyclopean walls exist not far from the house.

DUN OGHIL (*Dun Eochla*)—O'Donovan denies that *eichoill* means yew grove, and says "eo" is an old word for oak. It is hard to realise any trees on this exposed upland ; but there was early in the late century a thicket of stunted oak and hazel near the ruins. O'Donovan fancifully suggests the name Dun Kima for the fort. The place is called Leamchoill<sup>2</sup> in the "Life of St. Enda," 1390. The fort stands less than two

<sup>1</sup> Mr. O'Flaherty, in making his garden near this church, found nine or ten oblong cells in groups of three, connected by passages. Many brass pins were found, and monumental slabs, with inscriptions "like arrow-heads," unfortunately broken up and used for the wall.

<sup>2</sup> The mistake is noted in "H-Iar Connaught."

miles west of Kilronan, and was more perfect than Dun Aenghus. It has two walls; the inner cashel measures 75 feet 6 inches east and west; the walls are in three sections, 16 feet high, and 10 feet to 11 feet 3 inches thick. The ancient part of the door is of enormous stones 9 feet 6 inches by 1 foot 3 inches by 1 foot 3 inches; it faces north-east. There are flights of steps leading up the wall to the terrace and rampart. There are traces of two cloghauns inside. The outer wall is of two sections, 5 feet 7 inches thick and 12 feet high; it is not concentric.<sup>1</sup>



DOORWAY OF TEMPLE MAC DUACH.

**TEAMPULL AN CHREATHRAIR ALUINN** (p. 79).—Westward, near the village of Cowroogh, is the fifteenth-century church of the Four Comely Saints (Fursey, Brendan of Birr (570), Conall, and Berchan); it is 28 feet long by 12 feet 6 inches wide, and has a large corbel in the east gable, and remains of the altar. The ogee-headed east window and pointed north door have been rebuilt. There were formerly two windows in the south wall. The graves are plain stone slabs, lying west of the church, and beyond them are two pillar-stones. South of the church is a holy well, still in much repute, to judge from the numerous small offerings.

**BAILE NA SEAN**.—Continuing southward along the bohereen we find a ruined cashel, 60 feet in diameter, but, as some think, later than the other forts. West from it lies a larger fort, "the Doon," 220 feet by 110 feet, and oval. The whole district from it to Dun Oghil, and far to the south, is strewn broadcast with the remains of nearly forty primitive houses; among them another small fort, and a chambered mound, as shown on the plan.<sup>2</sup> All of these have been much defaced by rabbit-

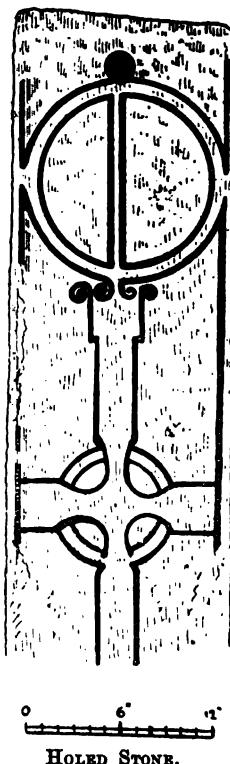
<sup>1</sup> O'Donovan mentions an oblong building, 20 feet by 13 feet, with doors in east and west walls, lying 220 yards north-west of Dun Eochla. Nearer the fort are similar buildings, almost the same size. North-east of the dun are three others; and east of it an enclosure, with three upright stones, named Kil Chonain. There was a church called Kilconnan, on Aranmore, in Colgan's time.

<sup>2</sup> The whole group is carefully described by Mr. G. H. Kinahan in the *Proc. R.I.A.*, 1866, p. 25, from which we adapt the plan given below, p. 80.

hunters. Near Oghil village is a fragment of another dun on the edge of a rock, 20 feet high ; it is of fine masonry, and 7 feet high. A cromlech stood in 1839 at Farran a curka (Fearan a choirchē), not far from Oghil.

**MONASTER KIERAN.**—Quelæus (1645) has an interesting note on this church, stating that it was first called Monaster Connachtach,<sup>1</sup> and rebuilt as a church of St. Kieran. Its church is nearly perfect ; but the low, broken walls of the monastic building tell little of its arrangements. Colgan ("Acta SS.," pp. 708–709) states that St. Kieran, the carpenter's son, coming to St. Enda about 535, dwelt with him for seven years ; and being set by him to thresh corn for the community, threshed it so thoroughly that he threshed all the straw into grain, which (it is quaintly suggested) accounts for the scarcity of thatched houses on the islands. The church is a simple oblong, 37 feet 9 inches by 18 feet 6 inches. An ancient-looking door, with lintel and inclined jambs chamfered (perhaps in later days), is built up in the west wall, which has slight projections ; the north door is late mediæval. The east window has a handsome wide splay, and is neatly moulded, both outside and inside ; it is similar to the late Romanesque churches of the twelfth century. Another similar light occurs in the south wall, and opposite it is a square north window, now built up. Two stones, with incised crosses, stand east and south-west of the church ; the east has a hole (shown above the circle in the illustration) through which, a fisherman told me in 1878, cloths were drawn for curing sore limbs. A mound used for burial is noticeable north of the Kilronan road, near the sea.

**TEMPLESORNEY (Teampull Assurnidhe).**—A very ancient defaced little oratory, described in Dunraven's Notes. It lies westward of the last. It measures 16 feet by 12 feet, has a projecting "handle stone" at one corner, and the remains of an altar. The name possibly means "Church of the Vigils," though some refer it to Essernius, who was sent to Ireland in 438, according to the "Chronicum Scotorum." Local tradition makes Assurnidhe a nun, from Drum-a-cooge, on Galway Bay.



HOLED STONE.

<sup>1</sup> Monastroconnaught and Farrenconnaught, in the Elizabethan Inquisition, taken at Arkin in 1594 (Exchequer Series, P. R. O. I.)

KILEONAN.—Only an “aharla,” or burial-place, and well, remain near the village which bears the name.

KILNAMANAGH.—This church has been destroyed and forgotten. Quelæus says it was called after the monk, Caradoc Garbh, from whom Cowroogh is named. It may be a church site noted by O'Donovan as lying near a cross and a pool in the middle of the island, called Kilchorna on the maps. In the list of Quelæus it lies between Monaster Kieran and Teampull Assurnidhe. But if not Kilchorna, no other site is at present discoverable.



TEAMPUL AN CHEATRAIR ALUINN, INISHMORE.

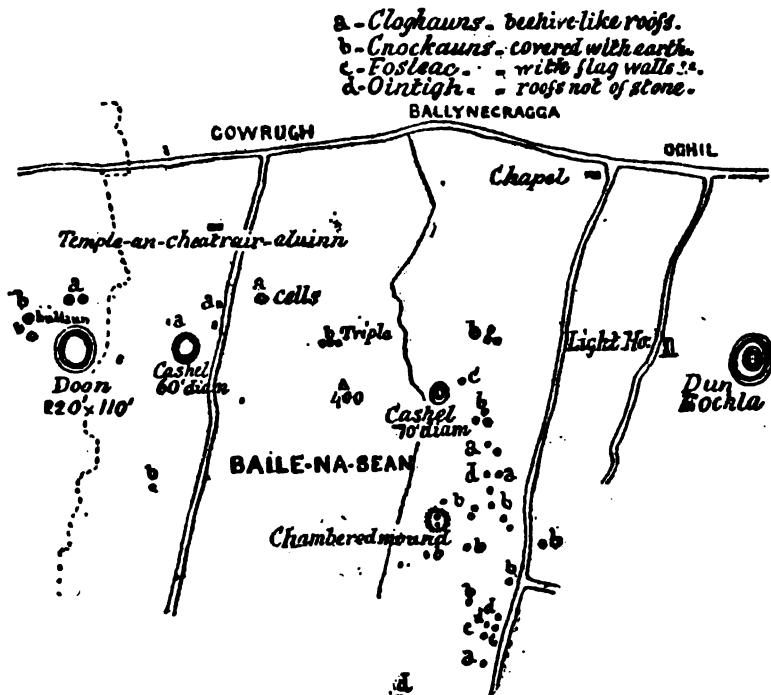
(From a Photograph by Dr. Charles R. Browne.)

DOO CAHER or DUBH CATHAIR (Black Fort).—Going westward, from Killeany, but along the south coast of the island, we reach a rude but very remarkable fortification, built across a headland. The wall is 220 feet long, 20 feet high, and 18 to 16 feet thick. It has three terraces and seven flights of steps, two being straight. O'Donovan boldly dates it 1000 years older than Dun Aenghus. Inside were two rows of stone houses, one along the wall, the other extending 170 feet along the cliff, now nearly destroyed by the great waves which break across the headland in storms, and have destroyed the end of the wall and a gateway, which Petrie saw and described. Outside is a *chevaux de frise*, and the remains of several buildings; one had a midden of shells and bones. The fort is called “Doon-doo-haar” by the natives. It is marked on the 1-inch Ordnance Map as Doonaghard.<sup>1</sup>

<sup>1</sup> See illustration, p. 86.

To the north-west lay a second and similar fort, nearly destroyed. This had a cloghaun, 18 feet 6 inches across, and its rampart was 6 feet 7 inches thick.

**KILLEANY.**—But for the vandalism of the Cromwellian garrison, we should be able to explore an unusually extensive and interesting group of ruins at this place. The ancient list of churches gives—(1) Killenda, the parish church; (2) Teglach Enda, with the tomb of St. Enda; (3) Teampull mac Longa; (4) Teampull mic Canonn; (5) St. Mary's; and (6) Temple Benan. Of these only Teglach Enda and Temple Benan remain. The 3rd, 4th, and 5th stood with Kil Enda between the castle

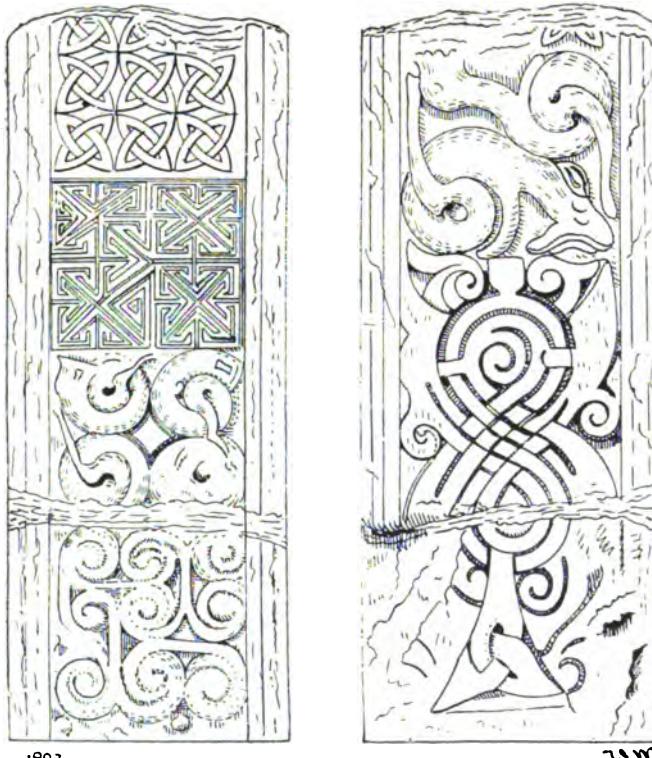


SKETCH PLAN OF POSITION OF PRIMITIVE STONE HOUSES AT BAILE NA SEAN.

and round tower. The four churches were demolished about 1651, and used for the building of Arkin Castle. Dr. O'Donovan found here a beautiful fragment of a cross, of which there is a sketch by Mr. Wake-man in the Ordnance Survey Notes, 1840. It has been reset in the original base.

THE ROUND TOWER, now a mere fragment, and much repaired, but showing fine masonry in the lower courses, stands in the fields south of the castle. Early in the late century it was 5 stories high, a beautiful slender structure. Petrie says it was formerly 80 feet high. It fell in 18

storm. The two upper stories were used for building the castle. It is 48 feet 9 inches in circumference, and was 4 feet 10 inches high in 1840; but it was then much embedded in rubbish. Lord Dunraven found it was 8 feet high, and it is now nearly 13 feet high,<sup>1</sup> the apparent growth being caused by the removal of the fallen débris. The Friary well, Dabhach Einne, remains to the right of the tower, near Arkin; near it tradition states that "the sweet bell of the tower" was buried. Not far



SHAFT OF HIGH CROSS, KILLEANY.

away appear the foundations of the Franciscan Convent, built in 1485, presumably by the O'Briens. The base of a large stone cross and part of the shaft are in the middle of the field. The shaft is adorned by knots, frets, and fantastic animals, the whole of unusual design. Kil Enda stood in the hollow near the tower, on the north. It is noteworthy that hops grow freely in the fences; they were probably introduced by the monks, those indefatigable cultivators.

<sup>1</sup> There is a beautiful view by Du Noyer in one of his large books of views in the Royal Irish Academy.

**ARKIN CASTLE, or CROMWELL'S FORT.**—A low, unpicturesque edifice, on the shore of the bay. Near it, on a flat rock, is cut a series of squares, suggesting a chess-board, and supposed to have been used for games by the garrison. A decorated cross base has been removed from the walls to Mr. O'Malley's house.<sup>1</sup> The sand of the bay in parts abounds in foraminifera—beautiful microscopic objects.

**TEMPLE BENEN.**—On the ridge between Killeany and Glassan stands the diminutive and unique oratory of St. Benen, its unusually steep gables forming a conspicuous land-mark. It faces N.N.E. and S.S.W., and measures 15 feet 1 inch by 11 feet 3 inches externally, and 10 feet 9 inches by 7 feet internally, the gables being 15 feet high. The window, its head and splay cut out of a single stone, is set in the east wall. This



**ARKIN CASTLE, KILLEANY BAY.**

(Sketched by W. F. Wakeman in 1836.)

strange arrangement was not altogether unprecedented, occurring in the Dubh Regles of St. Columba at Derry, as described by Manus O'Donnell about 1520.<sup>2</sup> The north door has inclined jambs, and is 5½ feet high, 1½ feet wide at bottom, and 1½ feet at top; the lintel is 6 feet long; the central block of the west wall is square, and of unusual size. Near the church are a group of monastic cloghauns with traces of a cashel.

**TEGLACH ENDA** (*Tighlagheany* on Ordnance Survey).—The remains of a fine early church. The east and north walls are ancient, of large masonry, with little cement. The east window has a round head, cut out of one block of stone. There are antæ to this face of the church. The north

<sup>1</sup> A fragment, with a carving of a horse, is built into the wall of a house.

<sup>2</sup> "Trias Thaum.," p. 398.

window and door are later, and the west gable has been rebuilt. The building is a simple oblong, 24 feet by 15 feet.<sup>1</sup> Sir Morogh O'Flaherty, of Bunowen, was buried in it in 1666. Its cemetery contained, in the seventeenth century, the graves of 120 saints, including St. Enda. The latter saint, the patron of the island, was son of Conall Dearg, of a noble family of Oriel, which had settled in Ulster. His sister married Aenghus, king of Cashel. Enda was abbot first in Italy, and then getting a grant of Aran from his royal brother-in-law, about 480, he removed thither, and lived for fifty-eight years in his new monastery. He was



TEMPLE BENEN, INISHMORE (FROM THE SOUTH).

visited by Brendan before that saint set out on his adventurous voyage, and reckoned Kieran of Clonmacnois among his monks for nine years.<sup>2</sup> In the wall of the church will be found a slab, with the words, "op do rcanblain" ("Pray for Scandlan").

**TARANA CLOGHAUNS.**—Going round the Tramore or intake in the sand, beyond Teglach Enda, we meet (if still uncovered) the Leaba or grave enclosure, 9 feet by 3 feet 6 inches, long buried in deep sand. Near it

<sup>1</sup> Barry. Lord Dunraven gives the interior dimensions as 19 feet 6 inches by 9 feet 8 inches, and walls, 1 foot 10 inches.

<sup>2</sup> Ware's "Antiquities," p. 249; Ussher's "Index Chronolog."

is, or was, a structure resembling a cromlech; and westward are a number of ancient enclosures, running down below high water. Finally, near the north-east point of the island, Captain Rowan, of Tralee, uncovered two curious cloghauns. The remains consisted of an oval ring of loose stones, 72 feet in diameter, within which were two cloghauns, one oval and nearly defaced, the other oblong, 8 feet 2 inches by 6 feet 8 inches, entered by a side passage with steps. Human remains were found in the oval cloghaun; they were the bones of foreign sailors



TEGLATH ENDA, INISHMORE (FROM SOUTH-EAST)

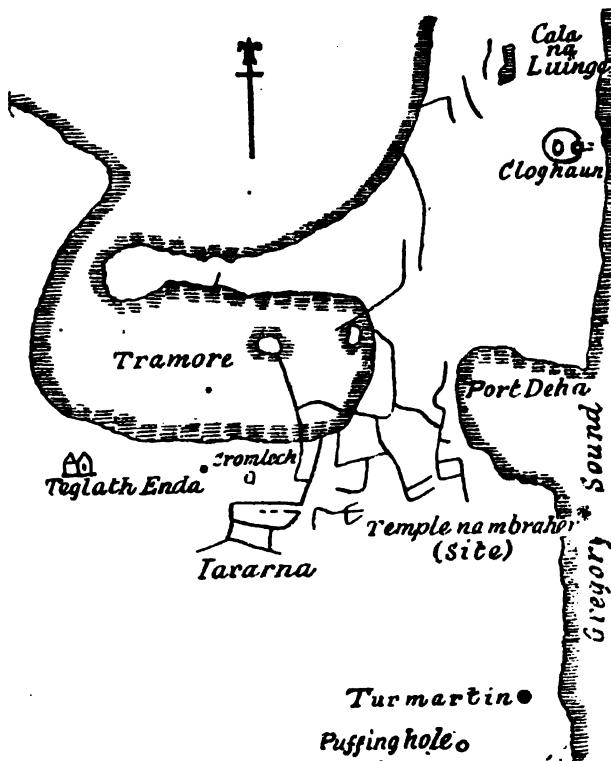
drowned at Cala-na-luinge; the natives buried them in the sand, digging down on the cloghaun by chance, when its roof fell in. These remains rest on the solid rock.<sup>1</sup>

East of Iararna is Port Dēha (Daibche), where the barrel of corn, set afloat from Clare by Corbanus, the pagan king of Aran, to test the divine mission of St. Enda, was washed on shore. At the south-east corner of the island lie the Glassan rocks, "Aile-na-glassog," or "pollock rocks." Here one calm day, in 1852, a huge mountain of water suddenly rose

<sup>1</sup> Rev. W. Kilbride on "Iararna." (See *Journal*, vol. x., 1868-69, p. 102.)

up the cliff, and swept away seven or more fishermen (see *Dublin University Magazine*, April, 1853). Not far from it is a round tower of dry stones, 12 feet high and 40 feet circumference, called Turmartin, and reputed to be St. Gregory's grave. Sailors strike sail to it on occasions as a mark of respect to the saint.

OTHER REMAINS.—There are some slight remains of a fort one and a half miles south-west of Kilronan, 72 feet diameter, the walls being 7 feet thick. Toberronan, a holy well, in the village of Kilronan; two



MAP OF TARARNA, THE EASTERN PART OF NORTH ISLAND.

cloghauns, one mile to south-west, not far north of which is Kilchorna, an *aharla*. There were three cromlechs—one at Cowroogh, one near Kilmurvey, and one at Fearann a choirce, near Cowroogh.

The straits round and between the islands are—to the north, the North Sound, or Bealach locha Lurgain; east of Aranmore, Gregory's Sound, or Bealach na haite; east of Inismaan, Bealach na Fearboy, from "Fearbad," a district in the island, between Aran and Clare; South Sound, or Bealach na finnis.



DUNN CATHAIR—INTERIOR.  
(Photograph by Mrs. Shackleton.)

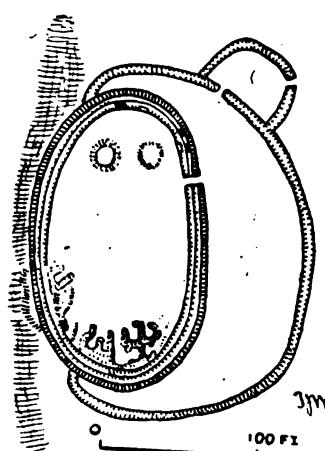


VIEW OF DUN CONOR, MIDDLE ISLAND.  
(Photograph by Mrs. Shackleton.)

## INISHMAAN, or MIDDLE ISLAND.

DUN CONOR (Dun conchobhair).—We now land in the middle Island of Aran, and after a rough walk from the shore, reach the very fine primitive fort of Conor. This prince (like Enghus, the builder of the principal fort in the great island, and Irgus, Adar, and Connal, the supposed founders of Cahirdooneerish, and other forts in Clare) was son of Huamore, or more probably a member of the clan Huathmore. It is named “the old fortifications of Connor mac Huathmore” and “the Down of Conquoval” by O’Flaherty.<sup>1</sup> Hely, in 1684, also alludes to it in a descriptive article for Sir W. Petty’s “Atlas.” It is a really noble fort in position, plan, size, and execution, being plainly visible from the farther extremity of the cliffs of Moher, in Clare. It measures 227 feet

north and south, and 115 feet east and west. The walls are of three sections, 18 feet 7 inches thick, and 20 feet high, built nearly perpendicular; 17 ft. and 18 feet high to the west along a rock 20 feet high, rising over a narrow valley, and are ivied in parts. The north side had five steps leading to a platform, and six more (turning to the right) led to the top of the rampart. Similar flights occur to the west and south, and several lesser ones. The gateway is nearly destroyed; it faced north-east, and was 2 feet 5 inches wide outside, and 3 feet 6 inches inside. There were several cloghauns against the wall; they had nearly vanished even in 1839, but are now restored. On the



PLAN OF DUN CONOR, INISHMAAN.

east side of the caher is a large and irregular outer court, at the northern corner of which projects a sort of bastion, 73 feet wide north and south, and 51 feet east and west, with walls 9 feet thick and 15 feet high, and a gate 9 feet wide. This fort has been restored as a national monument. Unfortunately, as at Dun Oghil and elsewhere, the works have been carried out with such rash zeal as to greatly diminish the antiquarian value of one of our noblest pre-historic remains; new ramparts, terraces, and steps appearing everywhere. Fifty feet north of the fort is a cloghaun, 27 feet by 13 feet, nearly destroyed. In a cell, in the walls of this fort, a man named Mailly, who had accidentally killed his father in a fit of passion, hid for two months. He was captured by the police, but escaped, and hid in the fort again, and at last was taken out of the isle by night, and escaped to America.<sup>2</sup>

<sup>1</sup> “Ogygia.”

<sup>2</sup> “Ancient Forts of Ireland,” section 94, where Inishmaan has been misprinted Inishere in the heading.

**TEMPLE MURRY** or **TEAMPULL MUIRE** (the Church of Mary), now used as a chapel, with modern transept. It is a late fifteenth-century building, with pointed north door, and ogee-headed east window. It measures 30 feet 5 inches by 15 feet, and has an ancient stoup for holy water. Not far from it is an *aharla* or burial-place, at which rags are hung. I remember seeing "two women grinding at the mill" with a small quern at a neighbouring house in 1878.

**TEMPLE SAGHT MACREE**, or **TEAMPULL SEACHT MIC RIGH** (Church of the Seven Princes), is nearly gone; it measures 41 feet by 22 feet; the architectural features are destroyed.

Near it is the bed of St. Kenerg (Aharla na Cenndhirge), 10 feet by 5 feet 3 inches, with a small cross. Kenerg and Kenanagh were son and daughter of the King of Leinster.

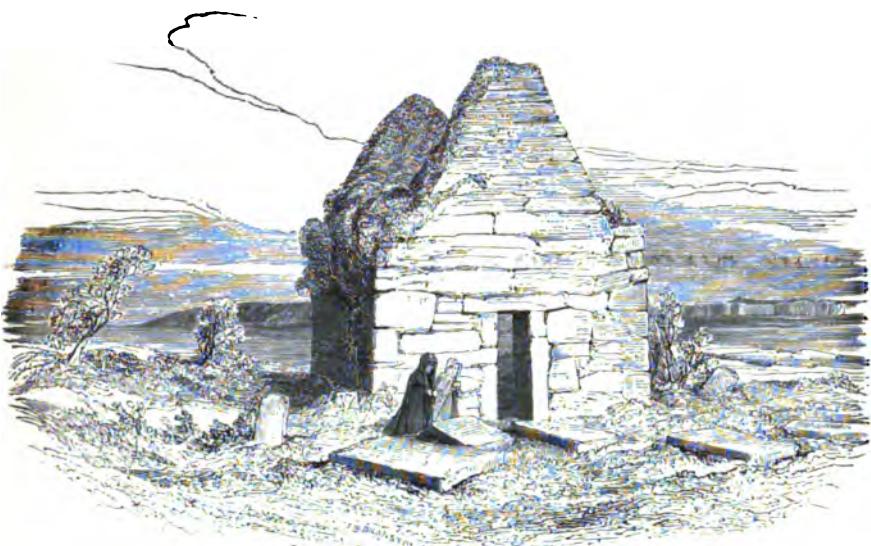


WINDOW IN EAST WALL OF KILCANANAGH.

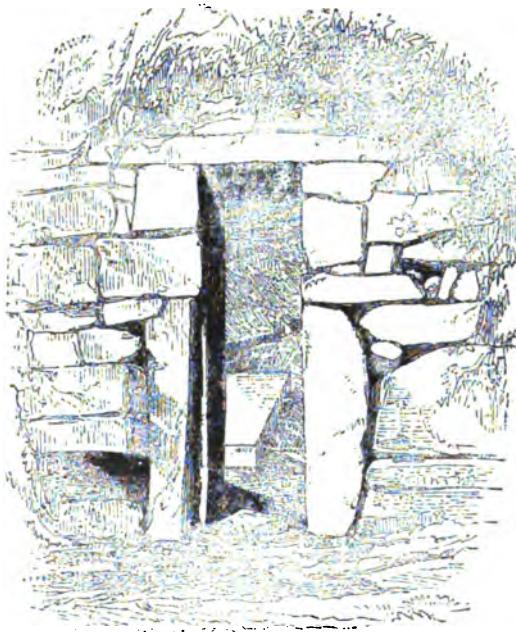
a tyrant at Cleggan." Another, favoured by the natives, makes her a female saint, and mother of the seven saints buried at Temple Saght Macree. Either the founder is forgotten, or the name only means Church of the Canons. Petrie gives no authority for the statement that the *op ap u canon* slab in Temple Brecan was brought from this little church.<sup>1</sup> It is a most venerable and typical little oratory, built close under the rocks, which have in some cases fallen away in masses nearly as high as the cliff, like the remains of some vast temple. These rocks so surround the ruin that, approaching it along the shore from the north, one looks in vain for it long after it is actually visible. It is oblong, 16 feet by 9 feet 6 inches; the walls 9 feet high and 2 feet thick, of large blocks, with "handle-stones" projecting at the angles; the west door is slightly wider at the top than below, varying from 1 foot 8 inches to 1 foot 6½ inches, and is 4 feet 6 inches high. The head of the small east window is angular, formed of two stones pitched together. It is 19 inches high (the jambs 10 inches) and 13 inches at sill. Near it, on the north, is a hole-stone 3 feet high. Not far

**KILCANANAGH** or **TEMPLE KENANAGH**.—One tradition makes Kenanagh the same as Gregory, who gives his name to the sound between this island and Aranmore. "He was a zealous and violent preacher, and was killed by

<sup>1</sup> Inishmaine, the four quarters of Kilcannon, in Grant to Richard, Earl of Aran, 1670. (Patent.)



KILCANANAGH, INISHMAAN (FROM THE WEST).



KILCANANAGH, WEST DOOR.

from this church, the *Irish Builder* of June, 1886, says, a cemetery existed on the sea-shore, where human remains and inscribed stones have been washed up. One hundred yards north of the church are the remains of a dry stone building with a square-headed door 4 feet high by 2 feet 10 inches wide, with two large lintels, one of which has slipped down, the other being 6 feet long. It is a monument of doubtful character, locally called a cromlech, but more probably the doorway of a levelled hut.

**CROMLECH.**—North-east of the village of Moher or Moor, is a “Leaba Dhiarmada” of two stones, 13 feet 8 inches long and 4 feet high, with a large block on top, the ends having been removed. It stands on the townland of Carrownlisheen, and is set in a small artificial mound.<sup>1</sup>

**DUN MOHER**, another stone fort, stands on the hill directly over Kilcananagh. It is locally called “Mur,” and is marked Doonfarvagh on the Ordnance Survey 6-inch Map. It measures 90 feet 6 inches east and west, 103 feet north to south. The wall has three divisions, with a high terrace, and a facing of large blocks; it is 11 feet thick and 15 feet high, and has a flight of steps to the west, four to the terrace, and four thence to the top. Another flight remains to the north-east; the door is at the same side, and is 8 feet 8 inches wide, but defaced.

#### INISHEER,<sup>2</sup> OR SOUTH ISLAND.

**INIS OIRTHIR.**—O’Flaherty says it was also called Ara Choemain, from the patron of its principal church. Quelæus gives the names of three churches in it: “Kill Choemhain ; 2 Ecclesia divo Paulo consecrata ; et 3 Ecclesia Kill Gradh an domhain, in qua Gobnata colitur, 11th February.” The very site of the second is forgotten; but the natives speak of a Killanybeg lost long ago in the sand; and a curious enclosure with twenty-seven early graves, each with an edging of flags, the whole surrounded by a circular wall, has been uncovered by the wind between the two existing churches. So some day the missing church may be similarly restored to the light of day.

**KILGONET**, a small oratory in a picturesque recess of the crags, 18 feet by 13 feet 6 inches; walls, 2 feet thick, with a round-headed east window and an altar. The west door has inclined jambs, and is 5 feet 5 inches high, and 1 foot 11 inches to 1 foot 7 inches wide. The east gable is much decayed and ready to fall. North-west is a small cloghaun, much broken; it measures 9 feet 4 inches by 5 feet, and its door was quite defaced in 1878, but in 1839 it remained, facing that of the church. It has been again opened up; two bullauns lie near the oratory door.

**O'BRIEN'S CASTLE AND STONE FORT.**—On a hill (the plain below which is swallowed up in the sands) is a large “dun,” measuring 170 feet east

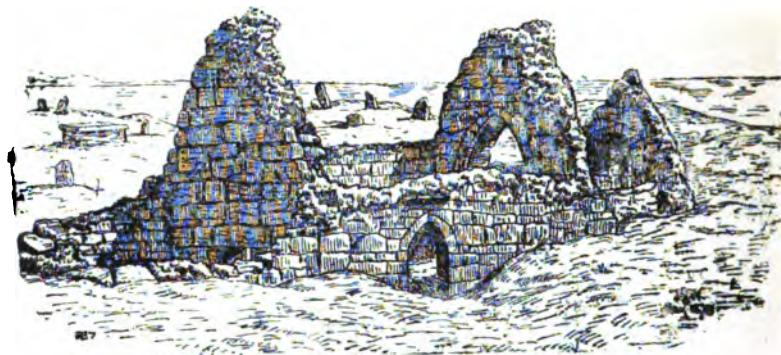
<sup>1</sup> Borlase, “Dolmens of Ireland,” vol. i., p. 168.

<sup>2</sup> Inis Oirthir, literally the Eastern Island.



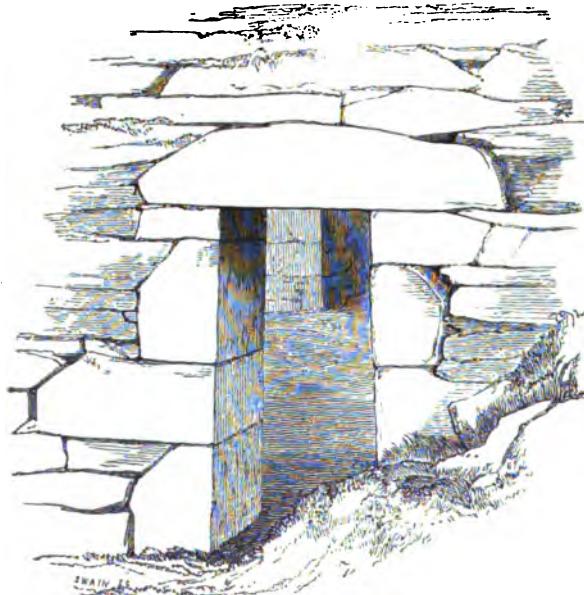
KILGOONET, INISHEER (THE WEST FRONT).

and west and 123 feet north and south, of irregular plan, so as to follow the edges of the crags. There is a dry stone turret to the south-west, and traces of an outer ring of large blocks to the north-east. The gate



TEAMULL CHOEMHAIN, 1878.

faces north-east, and the walls are 8 feet 2 inches thick. The castle is low and plain, 43 feet 5 inches by 26 feet 6 inches, and 30 feet high, the lower part having three vaults. A projecting stone in the east



DOORWAY OF TEAMULL CHOEMHAIN.

wall has a face rudely carved on it. No history is preserved; the founders of both fort and castle being forgotten.<sup>1</sup>

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<sup>1</sup> It is called by some Furmina Castle.

KILL NA SEACHT INGHEAN (the Seven Daughters' Church) lies about half a mile south of the castle in a rocky valley. There are some mossy heaps of stone and pillars, too much defaced to enable anyone to form any accurate idea of its plan : it seems to have stood in a cashel. There are some slight remains of another fort, called *Cahir na mban*, near the telegraph tower.

TEAMFULL CHOEMHAIN or ST. CAVAN'S CHURCH, the most interesting building on the island, bears the name of Keevan (Cavan), a brother of Kevin of Glendalough, and a disciple of Enda. It stands on a low knoll, much used for burial, and covered with the intruding sand—and is a beautiful object with its ivied gables and dark walls crowned with sea pinks and yellow vetches, rising out of the pale shifting sand. It consists of a nave and chancel, respectively 16 feet 4 inches by 12 feet, and 11 feet 4 inches by 10 feet 6 inches. The chancel, with the west and north walls of the nave, is ancient, but the chancel arch and south door are inserted pointed arches. The west door (like the Ivy Church of Glendalough) is only used to give access to a later sacristy or residence ; it is a fine and massive example of the linteled door with inclined jambs, 1 foot 10 inches to 2 feet wide. The lintel projects 9 inches from the face of the inner wall. The east window is also typical, the head hollowed out of one block, and the splay with a round arch. The chancel has also a south window with an angular head of two blocks, like those in Temple Breacan and Kilcananagh. The south capital of the chancel arch has antique foliage, and a head is carved on the base of the same pier.

The grave of the Saint lies north-east of the church, no inappropriate position for the last resting-place of a reputed queller of the tempest and the waves. Below the church a circular building with a round cell in it has been disclosed by the shifting of the sand. Bronze pins are often found on the shore near it.

To sum up, the Aran Isles afford a typical collection of nearly all of the more remarkable structures of pre-Norman times. Cromlechs, pillars, stone forts, Pagan and Christian cells, early oratories, round tower, crosses, both sculptured and simply incised, churches with chancels—all are there. Had we space and time, we might also allude to the primitive traditions, folk-lore, charms, and observances of the people, of which every trace should be collected ere the old generation dies out. But necessity compels us to leave to future writers the production of a work bringing together complete information on all the objects of interest of "Ara the holy."<sup>1</sup>

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<sup>1</sup> As a mark of respect for the sanctity of the place, many of the natives walk barefoot round Aranmore, a distance of twenty miles, on Holy Thursday and Good Friday, saying seven Paters, seven Aves, and the Creed at each church on their way.

### PHYSICAL AND SOCIAL CHARACTERISTICS OF THE ARAN ISLANDS.<sup>1</sup>

The Aran Islands lie at the entrance of Galway Bay, at a distance of twenty-seven miles from Galway harbour. They consist of three large and several small islands : Inishmore, nine miles long and one and a half miles broad ; Inishmaan, three miles long and one and a half miles broad ; Inisheer, two and a half miles long ; Straw Island, and the Brannock Rocks. The total area is 11,288 acres, and the population in 1891 was 2907. The North Sound, five and a half miles wide, separates Inishmore from the mainland ; Gregory's Sound, one and a half miles wide, separates Inishmore from Inishmaan ; the Foul Sound, two miles wide, separates Inishmaan from Inisheer ; the South Sound, four miles wide, separates Inisheer from county Clare. The geological formation is the Upper Carboniferous limestone. The south-west coast is very bold and precipitous, presenting frequently an almost unbroken line of vertical cliff, 200 to 300 feet high. The general feature is that of a series of terraces descending to the low shores on the north-east. The greater portion is bare rock, forming in many places numerous tables, 40 to 60 feet in length. Innumerable fissures in the vertical rock jointings occur on all sides, in which rare ferns and other plants grow in rich luxuriance. Traces of the drift occur in the large granite and sand-stone boulders from the mountains of Connemara. Ice-cut furrows occur in many places, an example of which may be seen near Kilronan ; and interesting groups of boulders lie near the ruins of Sean Caislean.

The nature of the surface allows the formation of but few streams, and the water is mostly supplied from dripping wells. The climate is wet, which is essential to the growth of any crops, as the soil is shallow and largely artificial. This has been formed with immense toil and labour by removing stones, collecting vegetable mould from the fissures in the rocks, and by carrying sand and seaweed from the shores. O'Flaherty's description, though written over two hundred years ago, stands for to-day. He says:—"The soile is almost paved over with stones, soe as, in some places, nothing is to be seen but large stones with wide openings between them, where cattle break their legs. Scarce any other stones there but limestones, and marble fit for tombstones, chymney mantle trees, and high crosses. Among these stones is very sweet pasture, so that beefe, veal, mutton are better and earlyer in season here than elsewhere ; and of late there is plenty of cheese, and tillage mucking, and corn is the same with the seaside tract. In some places the plow goes. On the shore grows samphire in plenty, ring-root or sea-holy, and sea-cabbage. Here are Cornish choughs, with red legs

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<sup>1</sup> By Mr. John Cooke.

and bills. Here are ayries of hawkes, and birds which never fly but over the sea ; and, therefore, are used to be eaten on fasting days : to catch which people goe down with ropes tyed about them into the caves of cliffts by night, and with a candle light kill abundance of them. Here are severall wells and pooles, yet in extraordinary dry weather, people must turn their cattell out of the islands, and the corn failes. They have noe fuell but cow-dung dried with the sun, unless they bring turf in from the western continent."

The islands suffer much from the wild storms of the Atlantic, and trees exist only in a few sheltered spots. The cultivated patches are surrounded by high walls of loose stones to afford protection to the crops. Vast quantities of fine sand are blown about by the winds, and some of the ruins have been completely covered by it. The clothing of the people is principally of home-spun flannel. Owing to the rugged nature of the surface, the difficulty of walking over it is great, and hence the natives wear sandals of raw cowhide, which they call "pampooties." The hair is on the outside, and they are cut low at the sides, with a pointed piece in front covering the toes, and they are fastened across the instep with a string. The inhabitants are healthy, many living to a great age, and they are a moral, religious, and well-behaved people. Dr. Petrie wrote of them :—" Lying and drinking, the vices which Arthur Young considers as appertaining to the Irish character, form at least no part of it in Aran, for happily their common poverty holds out less temptation to the one or opportunity for the other. I do not mean to say they are rigidly temperate, or that instances of excess, followed by the usual Irish consequences of broken heads, do not occasionally occur ; such could not be expected when their convivial temperament and dangerous and laborious occupations are remembered. They never swear, and they have a high sense of decency and propriety, honour, and justice." In Mr. Oliver J. Burke's interesting book, "The South Isles of Aran," he quotes a letter from Philip Lyster, Esq., magistrate of the district which includes Aran, in which he says :—" The Aran islanders, as a body, are an extremely well-behaved and industrious people. There are sometimes assaults on each other, which invariably arise out of some dispute in connexion with the land, and are generally between members of the same family. There are very few cases of drunkenness. I have known two months to elapse without a single case being brought up. I should say that for four years, speaking from memory, I have not sent more than six or seven persons to gaol without the option of a fine. There is no gaol on the islands. We hardly ever have a case of petty larceny. I remember only one case of potato-stealing, when the defendant was sent for trial and punished. There are often cases of alleged stealing of seaweed in some *bona fide* dispute as to the ownership, which we then leave to arbitration by mutual consent. I know very little of the history of the islands. In the last century justice used to be administered by one of the O'Flaherty family,

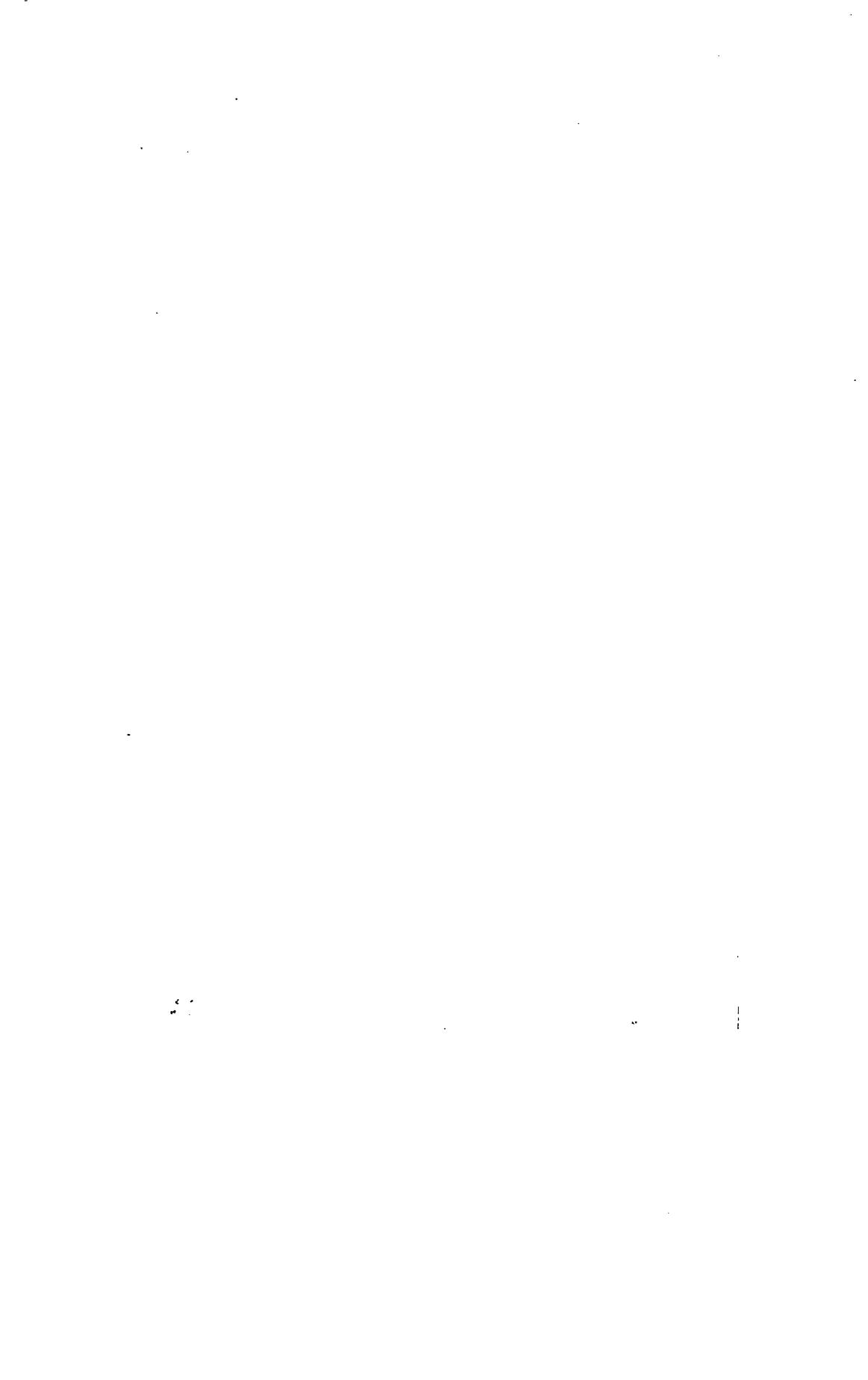
the father of the late James O'Flaherty, of Kilmurvey House, Esq., J.P. He was the only magistrate in the islands, but ruled as a king. He issued his summons for 'the first fine day,' and presided at a table in the open air. If any case deserved punishment, he would say to the defendant, speaking in Irish, 'I must transport you to Galway goal for a month.' The defendant would beg hard not to be transported to Galway, promising good behaviour in future. If, however, his worship thought the case serious, he would draw his committal warrant, hand it to the defendant, who would, without the intervention of police or anyone else, take the warrant, travel at his own expense to Galway, and deliver himself up, warrant in hand, at the county gaol. I am afraid things are very much changed since those days."

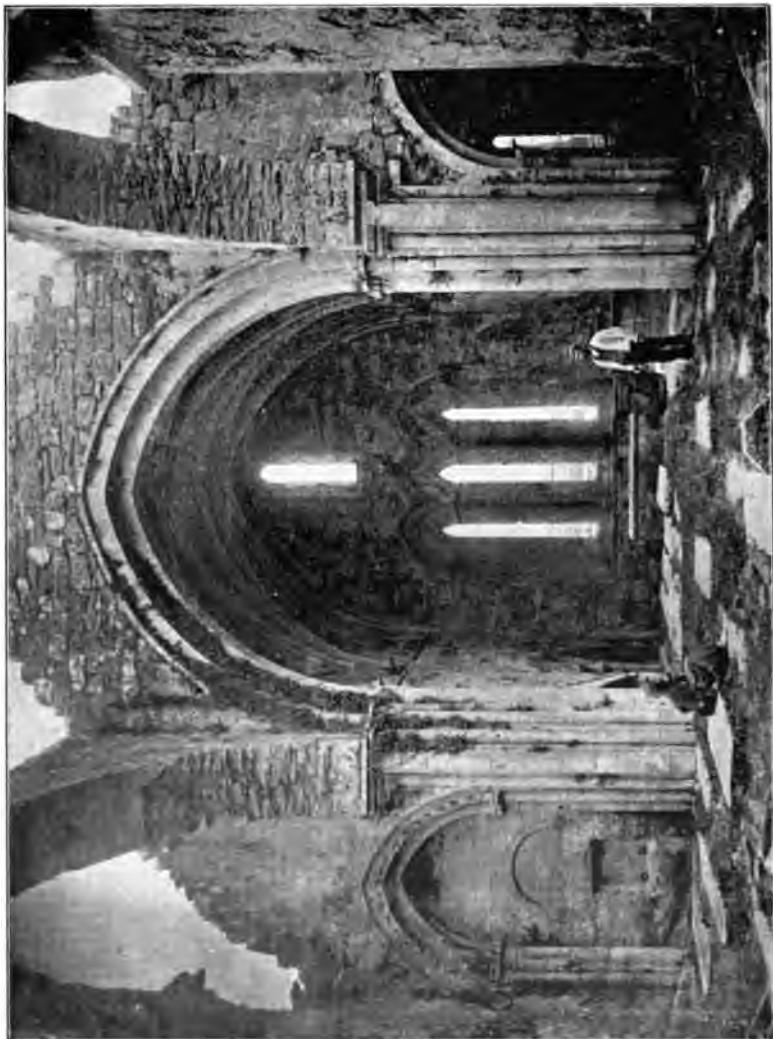
Professor Haddon and Dr. Browne, in their valuable pamphlet on "The Ethnography of the Aran Islands," quote the following passage from Dr. Beddoe's "Races of Britain":—"The people of the Aran Isles, in Galway Bay, have their own very strongly-marked type, in some respects an exaggeration of the ordinary Gaelic one, the face being remarkably long; the chin very long and narrow, but not angular; the nose long, straight, and pointed; the brows straight or rising obliquely outwards; the eyes light, with very few exceptions; the hair of various colours, but usually dark-brown. We might be disposed, trusting to Irish traditions respecting the islands, to accept these people as representatives of the Firbolgs, had not Cromwell, that upsetter of all things Hibernian, left in Aranmore a small English garrison who subsequently lapsed to Catholicism, intermarried with the natives, and so vitiated the Firbolg pedigree."<sup>1</sup>

There is a lighthouse, with a revolving light, 115 feet above high water, on Eeragh, the most western of the Brannock Islands, and one on Straw Island, with a fixed red light in Killeany Bay.

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<sup>1</sup> NOTE ADDED IN THE PRESS.—To be accurate, the statement in the "Life of St. Enda" that the few pagans of Aranmore fled with their chief to Burren, and the evidence of the Inquisitions, show that, in the time of Elizabeth, the natives were entirely of Clare origin till the O'Flahertys and numerous followers from County Galway reduced and settled on the islands. There was therefore no Firbolg settlement to "vitiate."—T. J. W.





CORCOMORE ABBEY—THE CHANCEL.



## SECTION V.

### THE COAST OF COUNTY CLARE.<sup>1</sup>

THE Barony of Burren, or East Corcomroe, is one of the most interesting districts of our western coast. Its terraced hills and "caverns measureless to man," with their underground rivers running down to the sea; its crags, every cranny filled with maidenhair and samphire, sheeted at times with bright blue gentians and huge cranebills; its dozens of cromlechs and pre-historic forts, with not a few later ruins of interest; the wonderful rosy lights and deep shadows of its weird and desolate hills, and their glorious outlook over the bay and open sea, form endless attractions, artistic and scientific.

We feel at once we are in "an ancient land." From the bluff Black Head, the haunt of the banshee Bronach, crowned with the stone fort of Caherdooneerish, the stronghold of Irghus the Firbolg, back to the hills near Corcomroe Abbey, we see ruins everywhere; the tall towers of Gleninagh, Newtown, and Muckinish, and the ivied and lonely churches of Gleninagh and Dromcreehy, in their bone-strewn graveyards by the very hem of the sea.

East Corcomroe, with the by-name of Boirean (the rocky), was the patrimony of the O'Loughlins. Corcomroe first appears very vaguely in the first century as the Firbolg states of Irghus and Daelach. In the third century Cormac mac Airt waged war in Burren, defeating the natives many times on the great ridge of Slieve Elva, near Lisdoonvarna. The inhabitants were pagan at the end of the fifth century. Soon after 520 Maccreiche and Manchin evangelized the southern portion. Colman mac Duach established a cell under Kinallia before 620, and he or some namesake founded a monastery at Oughtmama. The rest of its early history comprises little more than deaths of chiefs and dates of vague battles which are never located, and, apart from two invasions by Conor O'Brien (1267) and Dermot O'Brien (1317), the place makes little figure even in local history, having been till very recent times remote and inaccessible. Ballyvaughan has little to interest the antiquary save a large fort and remains of several others, and the site of a cromlech in the fields behind it. But not far up the valleys, near Ballyallavan, is a most

<sup>1</sup> By Mr. Thomas J. Westropp.

interesting group of pre-historic forts and the cahers of Feenagh, Lis-macsheedy, and Cahermore.<sup>1</sup>

Driving eastward from Ballyvaughan, between the mountain and the sea, we find the little tarn of Lough Rask, the scene of a priceless piece of folk-lore preserved in Macgrath's "Wars of Torlough." Donchad, one of the O'Brien kings, who enjoyed the support of the Normans, was marching to attack Dermot (brother of his rival, King Murchad), who had invaded his territory and camped at Corcomroe Abbey, August, 1817. As he approached "Lough Rasga," he saw on its shore a hag wrinkled, hideous, and deformed, with grizzled red hair, fiery eyes, and long



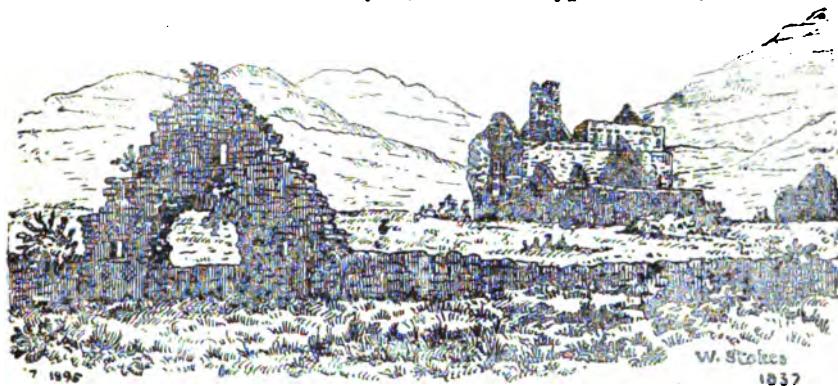
MUCKINISH CASTLE, COUNTY CLARE.

talons, sitting beside heaps of human heads, and limbs, and blood-stained weapons, washing them in the lake, whose waters were defiled with blood, brains, and floating locks of hair. He questioned "the apish fool," and she grimly replied, "I am Bronach (the sad one) of Burren, of the Tuatha Dé Danann, and all your heads are in this slaughter heap." The soldiers attempted to seize her, but she flew away, prophesying their bloody defeat at Corcomroe. No one who has heard in this very county the circumstantial banshee tales of alleged recent occurrence, often told at first hand, need wonder at the insertion of so strange a myth in a history, in all other respects so fully confirmed, and evidently dating

<sup>1</sup> For the forts and cromlechs of Burren, see *Journal*, vol. xxvi. (1896), pp. 142, 363; vol. xxvii. (1897), p. 116; vol. xxviii. (1898), p. 353; vol. xxix. (1899), p. 367; and vol. xxx. (1900), pp. 294-306, and 398.

between 1350-60, though attributed by many, on the authority of a late copy (*temp. George I.*), to 1459.<sup>1</sup>

The first ruin we meet to the right of the road is the picturesquely ivied church of Dromcreehy, dating mainly from the early twelfth century. It is called Dromcritch in the taxation of 1302. The door is late, and closely resembles the west porch of Quin Priory. The ruin measures 52 feet by 21 feet 6 inches, and seems to be in the same condition as when Eugene O'Curry described it in 1839.<sup>2</sup> Soon we pass the lofty castle of Shan Muckinish, so called from a legend that its foundation preceded that of the second castle of that name by three years. The north wall slipped down on to the strand not many years ago. The tower was at that time perfect and habitable. It guards the narrow isthmus of the peninsula of Muckinish (pig island), and probably dates from the fifteenth century, appearing, with the neighbouring tower, among the castles held by O'Loghlen in 1584 as Shanmokeas and "Meghanos." The castle of Muckinish has been half destroyed; it shows a typical section, the lower



VIEW OF CORCOMROE IN 1837.

story being vaulted; then two stories under another vault, the upper story having been only roofed. At the south end of the creek, as we pass into another valley, are the village and ford of Belaclugga (ford of skulls). We then drive eastward, and after getting several pretty glimpses of the ruins, reach the Abbey of Corcomroe.

**CORCOMROE.**—*Sancta Maria de petrâ fertili*, "of the fertile rock," or "*de viridi saxo*," "of the green rock," stands in an enclosure of about 4 acres of fairly good land, in a scene of the most dismal desolation, hemmed in by ridge on ridge of white limestone, often shining with a pink glare, emphasized rather than relieved by heavy shadows. The valley closes in at the east with a gradual slope, up which the Corker

<sup>1</sup> *Trans. R.I.A.*, vol. xxxii. (c.), p. 133.

<sup>2</sup> Fuller descriptions of this church and Corcomroe Abbey will be found in *Journal*, vol. xxx. (1900), pp. 297, 304.

road runs (preserving part of the old name, Carcair na gClearagh). By this pass Hugh O'Donnell retired, "past the monastery of Corcomodruadh," after plundering county Clare in 1599, and again in 1600. The Abbey was a daughter of Furness Abbey, in Lancashire, and was founded by Donaldmore O'Brien, the warlike king of Limerick, about 1182. It seems probable that the founder's grandson, King Conor Roe O'Brien "of Siudainé," was a benefactor; and local tradition implied that the monks buried him as their founder in the place of honour to the north of the high altar. Conor was reduced to such despair at the death of his son, Teige Caoluisge, that his gloom and moroseness encouraged a general revolt of his outlying subjects. He sent his son Brian (afterwards so horribly executed by Thomas De Clare) to put down the eastern rebels, and himself, with only the forces of Sioda Mac Namara and Aneslis O'Grady, marched against the north, passing the Abbey and Belaclugga, "westward along the sea." Conor Carrach O'Loughlin surprised him "in the camp of Suydayne," and defeated and slew him: "and he was by the monks honourably buried in the Abbey of Corcomroe. Over the place of his rest they set up his tomb," 1267.<sup>1</sup>

In 1317, as already mentioned, the rival clans of the O'Briens met on "Drum Lurgan," west of the Abbey, and close to it (not at Mortycloough, as so often stated); the struggle was savage and confused, and Donchad O'Brien and most of his chiefs fell.<sup>2</sup> The rest of the history calls for little notice. The abbey was dissolved and granted by the Government, in 1564, to Donnell O'Brien, and in 1611 the possessions of the Abbey were given to Richard Harding. It is interesting to find, so late as 1628, the appointment of Friar John O'Dea, an Irish monk of Salamanca, to be its Abbot.

The remains are (except at the east end) of that grimly plain and even rude architecture which marks the work of Donaldmore O'Brien. We need only note that it consists of a cloister garth, without arcade, and its eastern and southern buildings nearly destroyed, except the vaulted sacristy. North of this is the church, once a long, undivided cruciform building, with side arches and aisles, now split into a nave, and ritual choir, consisting of a square chancel, and a section of the nave, partitioned off from the actual nave by a plain screen wall, crowned with a bell turret, and pierced with a low-pointed door; over this, from a small opening high above the chancel floor, a flight of stairs gives access to the parapets and rooms over the chancel and chapels. The transepts are small and featureless, with large plain round arches. The chancel is

<sup>1</sup> "Wars of Turlough" and "Annals of Innisfallen" (older).

<sup>2</sup> The account in the "Wars of Turlough" now chiefly interests us for its descriptive notes of the district. We hear of the "arable land" and "stone enclosure," the purple marble and polished stones, starry ornaments and whitewashed walls of the Abbey, and the "smooth, grave-flagged sanctuary," in which, under stones carved with distinctive marks, King Donchad and his kinsmen, Mortough Garbh and Brian Bearra O'Brien, were laid.

richly groined, with a pointed arch and clustered columns, a decorated rib recalling a similar feature in the transept of Tewkesbury Abbey. The east window is triple, with a single light above it. In a plain recess in the north wall lies the effigy of Conor na Siudaine, 1267. The king reposes on a mantle and cushion, his feet apparently on an embroidered pillow. Overhead is a late unfinished effigy of a bishop or abbot. The sedilia are interesting examples of the transition from Romanesque to Gothic. The altar is entire; and many tombs with crosses, one cut on a slab of yew,<sup>1</sup> pave the floor. The north chapel is closed to form a modern vault; and, like the chancel capitals, seems later than the south chapel. The south has very curious capitals, the archaic heads of a man and woman being combined with late twelfth-century foliage.<sup>2</sup> The out-buildings are much dilapidated, the gate arch having fallen since 1840. Near the ruins, a clear spring, Tober Sheelah, bursts out of the rock. The origin of the name is lost. Keane's suggestion that it is connected with a mythical goddess, represented by the figures called Sheelas, is incorrect, as the latter name is derived from a single figure, and only applied very recently to the class.

## OUGHTMAMA.

Ascending the hill south of the abbey, and getting a fine view of the latter and the whole valley to Muckinish Castle and the open sea, we reach the very ancient churches of Oughtmama (the breast of the pass), so called from the steep hill overhanging the Carcair road. They lie in a depression, and are three in number. The most eastern has been levelled, except the east gable with its slit window and round-headed splay. The second is a small oratory quite perfect, and measuring 23 feet 10 inches by 14 feet 6 inches, with a similar window and an arched door with inclined jambs and slight imposts. Lying in a line with this, a short distance to the west, is the third and largest church, the north and west walls forming a noble piece of cyclopean masonry. The nave measures 45 feet by 21 feet, as in Ordnance Survey Notes; its west doorway has a lintel and inclined jambs; the door turned in a stone socket. Set in the south-west corner is a curious stoup or font, carved in high relief, with two struggling animals, their necks intertwined. The chancel arch is of the usual plain type, round, and with slight imposts. The south windows are round-headed; the more western is moulded outside. The walls are crowned with a water table, and there are handle stones at each angle of the west front. The chancel measures 21 feet by 17 feet, and is much defaced;

<sup>1</sup> This is noted by Bishop Pococke in his "Tour," 1752 (ed. Rev. Dr. Stokes), pp. 107, 108.

<sup>2</sup> There is a careful sketch of these by Mr. Wakeman in *Gentleman's Magazine*, 1864, Part i, and a plan and detailed sketches of the building in the report of its repair by the Board of Works in 1879. Another picturesque view and description occur in M<sup>me</sup> de Bovet's "Trois Mois en Irlande," pp. 286-8. See also *Journal*, vol. xxx. (1900), p. 301.

but the head of the east window, cut from a single block, remains outside the church, and is believed to be a sovereign cure for headache if the patient lies down and inserts his head into it. Several defaced tombs of early date, one with a fragmentary Irish inscription, lie in the chancel. Near the churches is St. Colman's Well, preserving the name of the founder; but a wide field is left for his identification, as the "Leabhar Breac" mentions three Colmans, sons of Lugaid, as belonging to Ucht-mama. The litany of Oenghus commemorates seven bishops of this place, which only renders more astonishing the loss of all record of so large and holy a community. There are full descriptions of Oughtmama in Dunraven, vol. i., p. 102, and Brash, "Eccles. Arch.," p. 16.

An enormous stone fort, 700 feet in diameter, crowns the ridge of Turlough Hill, over Oughtmama, but it is much defaced. It has no less than eight gateways, and several hut rings. A cairn lies to the west.

**MORTYCLOUGH.**—We turn north from Belaclugga, and after a pretty drive along the creek reach the little hamlet of Mortycloough. The forts have been carefully described by Mr. T. Cooke in the 1851 volume of our *Journal* (p. 294):—Parkmore Fort has two concentric ramparts, with fosses, internal diameter 120 feet, and external 214, the ramparts being of clay, faced with stone. A souterrain opens in the centre of the fort; it is built of dry stones, the roof being of large flags. Then the passage narrows and ends in a wall, but by climbing through a square opening in the roof you reach a second chamber. Thence you descend into a short passage leading into a gallery at right angles to the first. Opposite the entrance another small passage leads to a sally-port in the outer rampart, the aperture having been closed with a flag.

Mortycloough fort has a somewhat similar souterrain. Not far from it is a nearly levelled caher or stone fort of the type common in Clare.

#### THE WEST COAST OF CLARE.

From Galway Bay we go southward along the coast of Clare, past the terraced hills of Burren. The level space before we reach Moher forms the parish of Killilagh, behind which lies Lisdoonvarna, near the foot of Slieve Elva (1109 feet high), and also the old episcopal see of Kilfenora, with its ancient cathedral, noble cross, and great stone forts.<sup>1</sup> A similar but less interesting group of cahers, seventeen in number, lies along the coast, ending near the round castle of Doonagore, at the northern extremity of Moher. We now pass these fine cliffs—sheer precipices of shale and flagstones; their highest points are near Aillenasharragh (Foal's Cliff), 503 feet; O'Brien's tower, 580 feet; the tower being a picnic house, made, with many roads, bridges, and other improvements, in the earlier part of the late century, by Cornelius O'Brien of Birchfield; the cliffs rise to 587 feet at Stookeen, and thence fall to 407 feet at their most noteworthy point, Hag's Head. This last has a beautiful natural

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<sup>1</sup> See *Journal*, vol. xxvii. (1897), pp. 121–127; vol. xxx. (1900), pp. 399–404.

arch, and, with its detached pinnacles, is, as seen from the south, not unlike a woman seated. John Lloyd, a Clare schoolmaster, in 1778, gives this quaint description in his "Impartial Tour"<sup>1</sup>: "On the western cape or headland lies the famous old fort Ruan, called Moher . . . on the summit of a very stupendous cliff, surrounded with a stone wall, a part of which is up; inside of it is a green plain; . . . underneath this is another green pasture, gradually declining to the lower cliff, and which is often covered with the raging billows of that alarming coast. On the lower plain is Hag's Head, a high perpendicular rock almost parallel with the upper surface; it is closely similar to a woman's head, from which it is called. . . . This wonderful promontory, almost encompassed with devouring seas, and the opposite wild shore, really affords a horrible and tremendous aspect, vastly more to be dreaded than accounted for." It is called "Kan Kalye" on the well-known Elizabethan map, annotated by Lord Burleigh. The old stone fort of "Mothair ui Ruis" was destroyed when the telegraph tower was built at the beginning of the century.

We next see Liscannor Bay. Tradition says that an island, with a city and church of St. Scioth, "Kilstapheen," now submerged, lay in this bay; a similar story of an imaginary island is told of a spot in the mouth of the Shannon. There has certainly been a remarkable subsidence along this coast. Bogs and tree-stumps are found, under the sea, at Killard, near Doonbeg; and "Mac Creiche's bed" is now far out on the strand of Liscannor, although it may have been constructed (like Timon's) on the old beach.<sup>2</sup> The case of Mutton Island, *infra*, is very worthy of attention. Liscannor Castle stands on the cliff. There Sir Tirlough O'Brien levied a great muster to oppose the landing of the Spanish Armada in 1588, and one of those ill-fated ships attempted to get a supply of water, but in vain.<sup>3</sup> At the head of the bay are the great sand-hills, the reputed haunt of the fairy king Donn; the tall castle of Dough (Dumhach, sandhill); and the village of Lehinch. Farther south we pass Miltown-Malbay and Spanish Point, and note behind it Slieve Callan (1282 feet), famous for its much-controverted ogham: "Beneath this stone lies Conan (Conaf, Cosas, or Collas), the fierce and swift-footed"—and a very perfect cromlech. Lloyd says of Conan:—"This gentleman was a very uncouth officer and voracious eater." Next we see Mutton Island, the ancient Iniscaorach; its older name was Inis Fite, and it was rent into three by a storm and tidal wave about 800 A.D.<sup>4</sup> It and the adjoining Mattle Island figure as Iniskereth

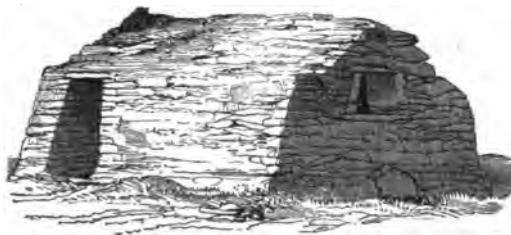
<sup>1</sup> Recently republished for private circulation.

<sup>2</sup> We find in the "Colloquy of the Ancients" ("Silva Gadelica," II., p. 201) that Cliodhna was buried in Teite's grave on the shore; while the Irish Nennius mentions a wonderful cairn, below high-water mark, on Eothall Trawohelly, p. 199. For the latter, see W. C. Borlase, "Dolmens of Ireland," vol. i., p. 379.

<sup>3</sup> *Journal*, vol. xix. (1889), p. 131.

<sup>4</sup> "Annals of the Four Masters," 799; in other authorities, 801 and 804. The new edition of Archdall's "Monasticon," Dublin, 1872, in a note on Mutton Island, says:—"The ruins of an ancient church and ROUND TOWER still mark the place" (vol. i., p. 76). This is a great mistake, as even a glance at the map might

and Inismatail, "two islands in the ocean," in a grant of Donchad Cairbreach O'Brien, Prince of Thomond, to the Archbishop of Cashel, in 1215. Mutton Island was recently sold by the Stacpoole family. It has the rude stone shaft of a cross, part of the west gable of an oratory of St. Senan, and some very picturesque arches and caves. Behind it one of the Armada ships was wrecked, at Tromra, and a second in the angle of Malbay, at Doonbeg. Each of these places possesses a castle. Tromra, behind the coastguard station, is an ancient tower of the O'Briens, named in the 1215 grant and in the wars of 1276 and 1642. In the last period it was taken and plundered in a sea expedition of the O'Flaherties under romantic circumstances, told at length in an appendix to "*H-Iar Connaught*." Doonbeg and Doonmore castles, a short distance away, figure in the "*Annals of the Four Masters*."



BISHOP'S ISLAND, NEAR KILKEE—THE ORATORY.

The telegraph tower of Beltard caps a high cliff with notable caves; we soon pass the beautiful bay and favourite watering-place of Kilkee. Near it is Bishop's Island; this precipitous rock has on it a very primitive cell and oratory. Tradition says that a bishop once went to live on it, to escape the task of relieving his famine-stricken flock; he dwelt there all the winter; but when he tried to return to the mainland the following spring, he found that the sea had widened the chasm, and, raging round his prison prevented all chance of rescue; so he died of hunger himself, in sight of those he had left to a similar fate. In the gloomy bay behind the island the good ship "*Intrinsic*" perished sixty years since. Fearful are the traditions, still vivid round Kilkee, of the ship fighting the storm for several hours in that gloomy death-trap; the cliffs crowded with people unable to help; the newly-married officer, with his wife and one other frightened woman, visible through the spray, as the ship sank; and a sea-gull, swooping over the whirlpool, and dropping a lady's glove

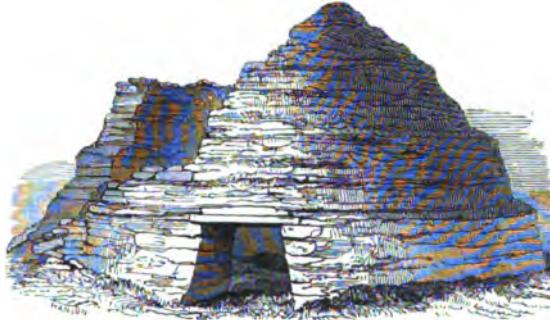
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have shown. The "*Annals of Clonmacnoise*," in 801, say:—"There was such horrible, great thunder, the next after St. Patrick's Day, that it put asunder 1010 men between Cork Baeskynn and the land about it. The sea divided an island there in three parts; the seas and sands thereof did cover the earth near it." See also the Irish version of "*Nennius*," p. 207.

among the people on the cliff. On this incident a pathetic poem,<sup>1</sup> now nearly forgotten, was written :—

“ Of the cherished of many a heart and home there’s but this relic tossed,  
Fragile and light, on the wild sea-foam—a type of the loved and lost.  
  
Whose glove, like the dove-borne branch of yore, is given for those that  
weep her,  
A pledge that the waters can chill her no more, that sweet is the rest of  
the sleeper.”

Dunlecky Castle,<sup>2</sup> the splendid cliffs and caves of Tullig, the great promontory fort of Dundoillroe, and the low but picturesque rocks and natural bridges of Ross, are passed, and we round Loop Head, entering the mouth of the Shannon. We see, to the south, the beautiful domes of Brandon and other Kerry peaks, the cliffs of Ballybunion, and the towers of Beal.



BISHOP'S ISLAND, KILKEE, COUNTY CLARE—THE WESTERN CELL.

Loop Head is the ancient “ Cuchullin’s Leap,” where the great Red Branch hero, flying from a too importunate lover, sprang across the chasm to the dizzy rock-pinnacle which we noticed at the end of the headland ; the lady attempted to follow, and was dashed to pieces. Clare legend says her name was Mal, whence “ Malbay,” and that her blood stained the sea to Moher. We find a nearly identical legend in the “ Dind Senchas.”<sup>3</sup> Buan, daughter of Samaera, loved Cuchullin, whom she saw contending with Loeguire and Connal for the “ champion’s bit,” which Samaera adjudged to him at Assaroe. The love-lorn lady followed his chariot-track to Fich-m-buana, beyond Drumsna, on the Shannon ; and she leaped an awful leap after him against the rock, and thereof she died.

About a mile from the head is a hill, crowned by the great Tuatha De

<sup>1</sup> *Dublin University Magazine*, 1841 (xvii.), page 364 ; also Lady Chatterton’s “ Rambles,” vol. ii., p. 226 ; and Mrs. Nott’s “ Two Months at Kilkee.”

<sup>2</sup> Described by Mr. George Hewson in *Journal*, vol. xv. (1879-1882), p. 267.

<sup>3</sup> “ *Revue Celtique* ” (1894-1895), p. 57. “ Iolduhlaup,” the alleged Norse name of Loop Head, has been also identified with Lough Swilly in *Trans. R.I.A.*, vol. xix. (1843). For legends see *Journal*, vol. xxviii. (1898), p. 411.

Danann fort of Caher Crocaun, now nearly levelled; another prominent hill, Rehy (400 feet), rises on the brink of the river. On Kilcredaun Point are a battery and two ruined churches; the lower has a neatly decorated east window with Romanesque scrolls and leaves, probably of the eleventh century; its founder was Caritan, disciple of Senan, *circa* 580. Beyond it is the tower of Carrigaholt<sup>1</sup> ("the rock of the fleet" or "of the Ulsterman," say some); it was long the residence of the Mac Mahons, princes of West Corcovaskin,<sup>2</sup> and of the O'Briens, Lords Clare, and was besieged by Ludlow. It now belongs to the Burtons, who, with the Westby and Macdonnell families, purchased the large estates confiscated from Lord Clare in 1703. The small late church, east of the castle, is Kilcroney, and the little village behind the battery is Doonaha, the native place of our well-known scholar, Eugene O'Curry. We next pass Moyasta Creek or Poulnishery ("oyster pool"), and reach Kilrush and Scattery Island.

#### SCATTERY, OR INISCATHA.

Inis Cathaig (the Island of the "Cata,"<sup>3</sup> a horrible monster defeated by St. Senan, and chained in the Lake of Doulough, near Mount Callan) is one of our most interesting island monasteries. On the low island rises a fine round tower, and near it a cathedral, an oratory, the church, and burial-place of Senan, the church of Ard-nan-Aingeal (Angel's hill), and on the shore near the pier, the late mediæval church of Kilnamarve, an Elizabethan castle, and a church site. The monastery owes its origin in the first half of the sixth century to Senan, son of Ergin, or Gerrchin. He was born at Moylough, east of Kilrush, where two rude and ancient churches remain. Colgan collects several mediæval accounts of this saint; the fullest can scarcely be older than the fourteenth century,<sup>4</sup> as it alludes to the plundering of the termon by Rich. de Clare immediately before the battle of Dysert o dea, fought in 1318; but these are practically our only "authorities," for the scattered notes from other records tell us very little. We find, under March 8th, that Senan was of the race of Corbre

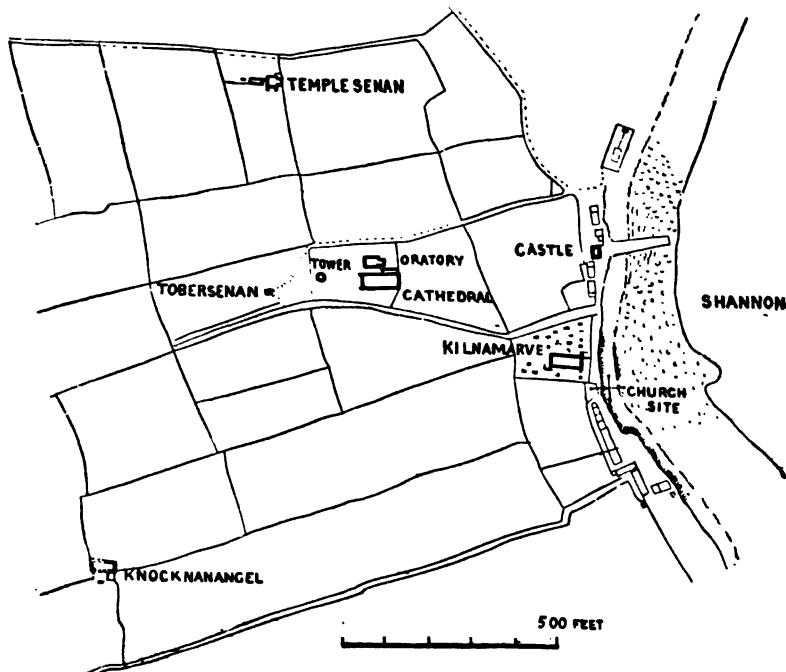
<sup>1</sup> See account of a "Volcano in Co. Kerry," published in Dublin, 1733 (T.C.D., Press 1, No. 69). This burning cliff, opposite Carrigaholt, is most circumstantially described: "The heat is so great, and the sulphureous stench so strong, that there is no waiting to be over-curious in making remarks." The pamphlet is, in parts, a satire on the Fellows of T.C.D., on whose estates the cliff was alleged to exist.

<sup>2</sup> Corcovaskin comprised the baronies of Moyarta and Clonderalaw, with the parish of Clondegad. In early times it also comprised Ibricane. It was inhabited at an early period by the Martini, a Firbolg tribe who, in later times, had settlements at Emly: see "Annals of the Four Masters," under A.M. 3790.

<sup>3</sup> There was a carving of the "Cata" on the east gable of the old chapel of Kilrush. The "Calendar of Oengua," and the "Lebar Brec," say that Senan "gibbeted it" for swallowing his smith.

<sup>4</sup> The Life reputed to be by his successor, Odran, is probably many centuries later. We have a poem attributed to Dallan Forrgonil, *circa* 596, "noble Seanan, peaceful father"; a metrical Life said to be by St. Colman of Cloyne; a Life of St. Senan, translated by John Lloyd, *circa* 1780; while poems on Senan and his sanctuary occur in MSS. L. 23, 11, R.I.A.

Baschaoin, from whom the district was named Corcovaskin. Legends said that the boy's birth had been prophesied by Patrick, and also foretold by a druid shortly before it took place. Ergin, and his wife Comgell, had houses at Maghlacha and Tracht Termium, and were people of good position. We read of the youth being forced to serve in a raid against Corcomroe, and of many miracles done by him even while a layman. Soon after this (*circa A.D. 500*) he met Cassidan, a Kerry abbot, then staying in Iorris (the south-west angle of Clare), who received him into the monastic life. Senan studied with Natalis, Abbot of Kilmanach, in Ossory, and made a pilgrimage to Rome<sup>1</sup> and France, visiting St. Martin



PLAN OF RUINS, SCATTERY ISLAND.

of Tours<sup>2</sup> and St. David of Wales, who gave him a crosier (but there are vast difficulties besetting the narrative). He returned to Ireland, and founded a number of cells in Co. Cork, the Islands of the Fergus, Mutton Island, and Scattery. He seems to have been a monk peacefully

<sup>1</sup> He is patron of the French churches of Plausensis and Gue-Senen, and chief patron of the diocese of St. Pol de leon. His French Life purports to be "from the Monuments or Acts of Iniscathay Church, in Ireland, dedicated to the Blessed Virgin" (O'Hanlon's "Lives of the Irish Saints," vol. iii.).

<sup>2</sup> St. Martin of Tours (316-400). (The "Annals of Clonmacnoise," p. 63, makes his date a century earlier.)

disposed, pure, of deep thought, austere piety, and certainly not worthy of the contempt and dislike with which Dr. O'Donovan<sup>1</sup> writes about him.

The legend of his repulse of the holy nun, Cannara, can be read in the coarse and cynical Latin verses of the metrical Life, or in the sweeter version of Moore, "O haste and leave this sacred Isle." Among his foundations were Dairinis, Feenish, and Inisloe, in the Fergus, Kilchallige (Kilnegalliaigh) on Moyasta creek, and Kilmacduan. At least seven wells<sup>2</sup> are dedicated to him in Clare, and his name is still not uncommon amongst the peasantry. He died in Scattery, March 8th, 544, attended by his friends, Deron, the Bishop, Moronoc, the penitentiary of Inisloe, and Moloc of Inistipraid.

The records consist principally of the obits of officials.<sup>3</sup> The only facts of any interest are—St. Kieran, founder of Clonmaenoise, came hither from Aran, and was an officer of the Abbey about 536. A certain Aidan of Iniscathaig, who died March 31st, has been identified with Aidan, who died the same day, in 651, and was founder of Lindisfarne,<sup>4</sup> and, consequently, predecessor of the Bishops of Durham; much as we would wish to connect this great missionary with the Island, we must allow it to be very doubtful, the more so that there was a later Abbot, Aidan, of Iniscathaig, who died 861. However, he of Lindisfarne was Irish, and held to his native rule for observing Easter. Flaherty mac Inmainen, its Abbot, was accused of having urged the learned and good Cormac mac Cullenan, King of Cashel, into the war with Leinster, in which he lost his life in 902;<sup>5</sup> but, after a penance, Flaherty was forgiven, and made king-bishop of Cashel, dying in 944. Lying full in the track of the Norse of Limerick, it is not surprising that the monastery suffered

<sup>1</sup>"A feeble hermit, . . . as crazy and vindictive as he was severe and pious, though, indeed, a great and good man for the little and bad times he lived in" (Ordnance Survey Letters, R.I.A.). It must be remembered that official restrictions and miserable weather, food, and lodging, often tried our great antiquary beyond human endurance, and made his "letters"—his only means of relief—stronger than the mere antiquarian matter justified.

<sup>2</sup>Scattery, Kilshanny, Clonlea, Doonass, Cooraclare, Kilkee, and Kilcredaun.

<sup>3</sup>Abbots:—Aedan, d. 861. Mailbrigda, d. 887. Flathbheartagh, 903. Cinaedad, d. 942. Gebhennach mac Cathail, d. 963. Scandlan, d. 956 (968?). Cathal, d. 974 (991?). Mailisiu mac Flannbrait, d. 979. Colla, 994. Brian O'Lece, 1033. Brian O'Burgus, 1081. O'Briuc, 1089. Later authorities give Dian and Odran in the fifth century, and the very doubtful earlier Aidan, 651. *Erenachas*:—Olchobar mac Flan, 792: and Hua Scula, 1050. Dermot O'Leanna, Coarb, 1119. Aed O'Beaghan, Bishop, 1188. "G. Abb. de Sco Senano," temp. Conor na Suidanē O'Brien and Donald, Bishop of Killaloe, circa 1250. "Black Book of Limerick," No. xxii., in a case concerning tithes of "Iniscathy cum pertin." "

<sup>4</sup>So in Colgan's "Vita SS.," Calendar of Oengus says that Aedhan, son of Lugar, "of Inis Medcoit, i.e. Inis Cathaig, or in the N.W. of the little Saxons," p. cxxxv., Aug. 31. This rather tells against the identity, the days being different. The notes ("Annals of the Four Masters," 627) seem to prove the identity of Inis-medcoit and Lindisfarne. The "Martyrology of Donegal" says he was Bishop of Iniscathaig and at Inis Medhcoit," &c., as above. One cannot but suspect a confusion, as the Annals seem silent on the earlier Aidan of Scattery; and there was a strong temptation to identify what may have only been a commemoration of the ninth-century Abbot with the missionary of Lindisfarne.

<sup>5</sup>He left by will three ounces of gold to Iniscathaig and his rich vestments to its Abbot, 902 (Keating, quoting "Battle of Ballymoon").

severely; it was ravaged and destroyed 816 and 835. In 972, Magnus, son of Harold, with the "Lagmann" of the Scotch Islands, violated the sanctuary of Senan by carrying off Imhar (Ivor) of Limerick, who had sought refuge there. And three years later the place was "violated"<sup>1</sup> by Brian Born, who captured it from Ivor and his sons Amlaff and Dubhchenn. The "Annals of Clonmacnoise" put this event in 970. The Danes of Dublin plundered it in 1057, those of Limerick in 1176, and a certain Englishman, William Hoel, three years later, did not even spare the churches. The account favoured by Archbishop Ussher<sup>2</sup> states that on the death of Bishop Aed O'Beaghain in 1188, the see was divided between Killaloe, Limerick, and Ardfert; the actual island being assigned to Limerick. There are some difficulties in this history, for Aed is the only "Bishop" of Scattery in our oldest records, and the limits of the diocese of Killaloe, laid down by the Synod of Rath Breasail<sup>3</sup> in 1116, extend to Loop Head (Leim Congcullin). The author of a learned article on the island<sup>4</sup> argues that the notice of this allotment in the "Black Book of Limerick" (*circa* 1420) is a forgery of one of the Protestant bishops to recover the island from its lay grantees; but we find the place named as the collegiate church of Inniscathy, in the diocese of Limerick, 1408.<sup>5</sup>

The English, at any rate, took possession of it, and appointed, from 1280 to 1300, a series of "keepers" (custodes).<sup>6</sup> A strange event took place in 1359.<sup>7</sup> Pope Innocent VI., being then at Avignon, appointed a certain Thomas to be Bishop of Cathay; he was consecrated by the Bishop of Præneste and ordered to betake himself to his see; but on his arrival he found that no bishop recognized him, and that they accused him of many crimes, alleging that the church of Iniscathay was only parochial (1361). Pope Urban, in 1363, finding that the matter was unsettled, directed a further inquiry by Thomas, Bishop of Lismore; his

<sup>1</sup> Tighernach (who, however, is unfriendly to Brian) says "vastata."

<sup>2</sup> "Primordia," p. 873.

<sup>3</sup> See Keating's "History" (O'Conor's edition), p. 101. Perhaps, as Ardfert and Killaloe were given the respective banks of the Shannon, the island was given to Limerick to avoid the jealousy likely to arise in the two other Sees, which had more plausible claims to its possession. Moreover, Rathkeale Deanery, to which it was assigned, was under the patronage of St. Senan (*Vita S. Itae*).

In 1189, Donaldmore O'Brien, in his Charter to Clare Abbey, does not mark Loop Head, "Saltum Congoluni," as lying outside the See of Killaloe (MSS. T.C.D., F. 1, 15; and *Journal*, vol. xxxii. (1892), p. 78, for text).

<sup>4</sup> See *Journal*, vol. xiii. (1874-1875), pp. 257, 273. It seems that the island had been lost to the church of Limerick for many years at the time of Bishop O'Dea (1400); see Lenihan's "History of Limerick," p. 564, quoting Rev. Jasper White. In 1742, Rev. Dr. Lacy, Roman Catholic Bishop of Limerick, recovered it from the See of Killaloe; and his successor, in 1801, assigned the inhabitants to the care of the priest of Ballylongford, Kerry.

<sup>5</sup> Brady's "Episcopal Succession," vol. iii., p. 53. See also *Journal*, vol. xxxiv. (1904), p. 126.

<sup>6</sup> "Collectanea de Rebus Hib.," MSS. T.C.D., F. 4, 23, names "Donatus O'Mallumry, custos ante Th. cap"; Tho. le Worcester, 1286; Tho. de Chapelain. "Liber Ruber de Kilkenny," MSS. T.C.D., F. 1, 16. This names Richard of London, Donat Omulvanry, and Tho. de Capell, 1296. Brady mentions Alan Linsius as Custos, 1409.

<sup>7</sup> Theiner's "Monumenta." See also "Cal. of Papal Registers" (1363), p. 461.

report is not given, but we may be certain that the opposing bishops of Killaloe, Limerick, and Ardfert won the day.

The reign of Elizabeth completed the destruction of the abbey ; lying full in view of passing ships, the Government's orders could not be evaded, as in the case of inland monasteries. Jenkyn Conway held it<sup>1</sup> in 1577 ; and it was eventually granted as a fishing-village to Limerick city, having to supply an impost of 1000 oysters per annum for each dredger, and 500 herrings for each smack. In later days the Mayor of Limerick asserted his rights by shooting an arrow into the river west of the island. There was still another jurisdiction to be suppressed ; like many of our oldest abbeys, there was a lay "coarb" (comarb), who acted as steward to the monks. In this case the coarbs were the O'Cahans or Keanes, who were curators of the "clogh an oir," or golden bell of Senan,<sup>2</sup> which fell from heaven, at the cross between Kildimo and Farighy, and is still in the hands of their descendant, Mr. Marcus Keane, of Beechpark, near Ennis. The "converbship" had been given to Donald O'Brien, Prince of Thomond by inauguration and rebellion, about twenty years before, to bribe him to accept the English rule : it was withheld by the Keanes, and his son, Sir Turlough O'Brien, petitioned for its restoration. At this time Calvagh (son of Siacus O'Cahane), the last-recognized coarb, died 1581. An inquisition had been taken in 1577, and found that the "'converb' held a new castle, partly built, and a small stone house and three cottages value 10s. 8d. In the island were two chapels in ruins (Knockanangel and Temple Shenan), the abbey of Synan (cathedral), with a cemetery, also a parish church" (Kilnamarve) : the abbey had thirty-three canons, and owned the termon and sixteen quarters. Now further steps were facilitated, and it was found that "Charles" Cahane held these lands by "an inheritance called a 'courboe.'" The island was placed in the hands of the Protestant Bishop of Killaloe, who in 1583 granted it to Teige McGilchanna, its prior. The Cahanes still maintained some of their old importance. Nicholas Cahane was coroner of Clare in 1588, and has left us an interesting description of the Armada ships in the Shannon.<sup>3</sup> Maurice, Bishop of Killaloe, says that Cahane "with his ancestors was

<sup>1</sup> "Excerpta de Inquis. Monast.," MSS. T.C.D., F. 4, 25.

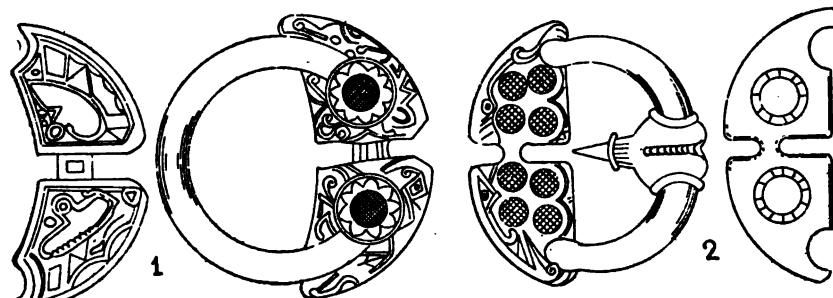
<sup>2</sup> See Mason's "Parochial Survey," II., 440. It was exhibited March 9th, 1826, to Society of Antiquaries, London (*Archæologia*, xxi., p. 559). The outer part was pronounced to be of thirteenth century. The early bell is visible where the cover is broken. It avenged a false oath by striking the perjurer "with convulsions and death." See also Dwyer's "Diocese of Killaloe," p. 538. It was lodged in the Museum of the Royal Irish Academy for some time in 1864. The *Archæological Journal*, v., p. 331, states that Cloch-an-oir, of Scattery, was exhibited at Norwich. It and another bell, found at Scattery, and apparently of bronzed iron, were exhibited in Dublin by Francis Keane, of Kilrush, and J. Cooke, 1853. Mr. Cooke's bell passed into the possession of the British Museum. The cloch an oir was exhibited at the Lisdoonvarna Meeting of the Society. (See our *Journal*, vol. XXX., 1900, p. 166.)

<sup>3</sup> "Calendar of State Papers" (Ireland), 1588, p. 38. Bryan Cahane was one "of the chief gentry and ablest persons" near Kilrush, when his horses were seized for James II., in April, 1690. The late Mr. Marcus Keane was one of the most daring supporters of the Pagan origin of our "Towers and Temples."

commonly called ‘Gorrubne of Terrymone Shynan,’” the name as well as the office proving a constant stumbling-block to the English.

Thomas Dyneley sketched the place in 1680-81. He shows the round tower, the cathedral, and castle, the churches of Knockanangel and Kilnamarve, and another near the last, omitting Temple Senan.

John Lloyd in 1778 says it was “famous for its being the residence of that pious and early Christian Senan.” He mentions its crowds of pilgrims, and adds, “There is perhaps the loftiest old steeple in the kingdom, with five or six large and small churches.” In 1880-1881, the Board of Works repaired the ruins at a cost of £198.



SILVER BROOCHES FOUND AT INISCATHA.

We must briefly allude to the folk-lore of the island. New boats sailed round it “sunwise” on their first cruise, and took its pebbles to sea to avert danger. Bodies, buried on the mainland at Shanakill, in consequence of storms, were miraculously removed into the holy isle. A fisherman alleged, in 1844, that being detained from Mass by a storm, he prayed in the cathedral, and, looking up, found it crowded by monks and laity, with priests in gorgeous vestments round the altar. He closed his eyes and prayed, and next glance found all the spectres had vanished; he only saw “the clouds flitting over the roofless church, and the old ravens croaking and whirling over their nest on the tower top.” These ravens, I may add, were believed to take their young each year to Carrigtoyle, and never let them return.

Antiquities have occasionally been dug up; two perfect silver brooches<sup>1</sup> and a “silver candlestick” (found in the ruins, about 1840). A hatchet, shaped like a bird’s head, and reputed Danish, was exhibited to our Society, in 1874, and proved to be Malayan!

There was a cairn, “Gluin Shenan” (Senan’s knee),<sup>2</sup> west of the village, at which passers-by used to bow; here the saint was said to have prayed before attacking the “Cata.” The Rev. Dean Kenny, when P.P.

<sup>1</sup> Figured above from Lady Chatterton’s “Rambles,” vol. ii., pp. 228, 229.  
Another “knee-stone” of Senan used to lie at the head of Kilrush Creek.

of Kilrush, got it removed, and stopped the “patterns” as leading to scenes of dissipation ; his curate, about 1827, persuaded several women to enter Senan’s church, but his attempt to mitigate the superstition regarding the saint’s posthumous misogyny failed. A few weeks later the women and their families were evicted, and left the island.<sup>1</sup> In 1841, a flat slab stood in a stone circle near the landing-place ;<sup>2</sup> another slab, on which St. Cannara floated from Kerry, and under which one tradition said she was buried, lay near Rineanna, the southern point.

We now examine the ruins.<sup>3</sup> Six churches are known to have existed ; the sixth lay south of Kilnamarve—it stood in 1680, but had disappeared in 1808. Dutton and Mason describe the stratum of human bones in the sea-worn bank, the last relic of its cemetery. Dutton imagined from it that the whole isle was paved with bones—a familiar method in theories—and his statement has been repeated by later writers. The notion that ten or eleven churches stood here is found in that fruitful source of error, Archdall’s “*Monasticon*”; and in a late poem, on the Shannon, by Michael O’Brannain, 1794, “a saint of glorious life, Senan, placed *eleven* churches, and a beautiful high bell-tower beside them.”

#### ROUND TOWER.

Save for the extreme top of its “*beann chopair*,” or conical cap, it is in excellent preservation. For about a third of its height it is of fairly large and good masonry, but for the next third it is small and rude. Above this is a band of thin flags, for some six or eight courses; then larger, but coarser, work appears, a single band of large blocks girding it at the upper windows, and a small projecting cornice of flagstones appearing below the roof. The windows are plain, with flat lintels; they face as follows in each story above the door: north, south, east (perhaps reset), west, and in the top story, four, facing the cardinal points.

The door faces east, and is on the ground-level; it has inclined jambs, and the head is partly corbelled. It is 4 feet 8 inches high, and from 2 feet at the corbelling to 2 feet 3 inches below. It is supposed by some there was an older door higher up, where was a breach now repaired; but O’Donovan confesses that it could scarcely have occupied the break, and that no other trace remains. The tower is 52 feet 4 inches in circumference, internal diameter 8 feet and walls  $4\frac{1}{2}$  feet thick. Its height is alleged to be 120 feet. Tradition says it was built by Senan, and never completed.

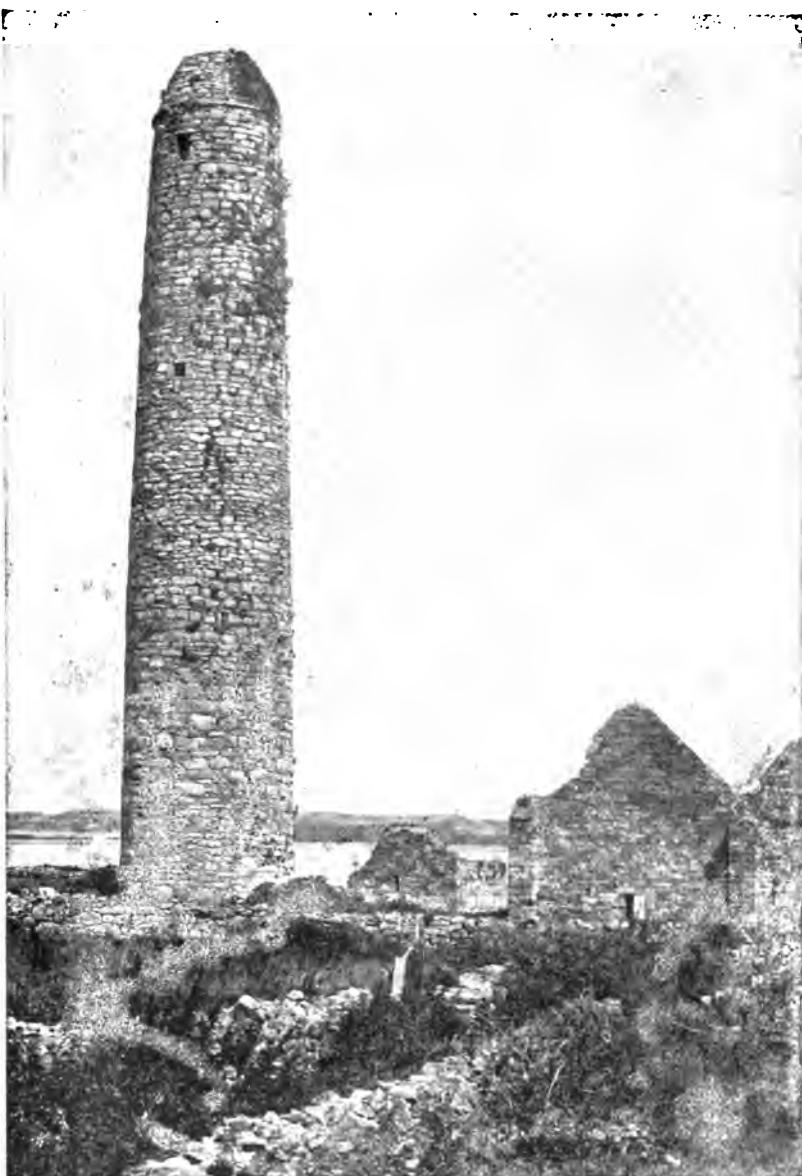
#### CATHEDRAL.

An oblong building of no great beauty, about 78 feet east of the tower. It measures 68 feet 4 inches by 27 feet 7 inches, and consists of

<sup>1</sup> Our *Journal* (1874–1875), p. 544 (vol. xiii.).

<sup>2</sup> *Dublin University Magazine* (1841), p. 544 (vol. xviii.).

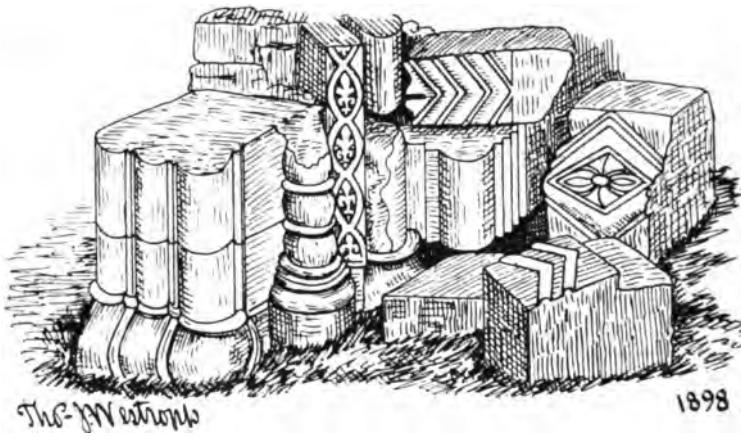
<sup>3</sup> A full account is in the *Ordnance Survey Letters*, R.I.A., by Dr. O’Donovan, 14, B. 24, pp. 13–31.



INISCATHA—THE ROUND TOWER, ORATORY, AND CATHEDRAL.

a single compartment. It was a large church, possibly of the ninth or early tenth century. Of it there remain the side walls and west end, to a height of 10 feet to 10 feet 6 inches, and a few feet of the lower part of the eastern wall, retained in the later rebuilding.

The west door is an excellent and massive example, 6 feet 6 inches high, with inclined jambs, from 2 feet 11 inches to 3 feet 2 inches. The lintel is 5 feet 8 inches by 12 inches high, and 3 feet 10 inches thick, projecting some 4 inches into the church; the door was fixed in square mortices, one of which retained its iron staple. There are projecting antæ, 2 feet by 3 feet 5 inches wide. Above 10 feet 6 inches, the wall and gable have been rebuilt with small flagstones, probably in the thirteenth or early fourteenth century, when the south and east windows



INISCATHA, COUNTY CLARE—FRAGMENTS OF THE CHANCEL-ARCH OF ORATORY  
NEAR THE CATHEDRAL.

were inserted. There are pointed doors in each side, 12 feet from the west end; the south wall has three Gothic windows, the first and third pointed, the middle with trefoil head. The east gable has late buttresses and a window with heavy hood mouldings and a mitred head at the top. Its tracery is nearly gone; it consisted of two cinquefoil-headed lights with a quatrefoil above them.

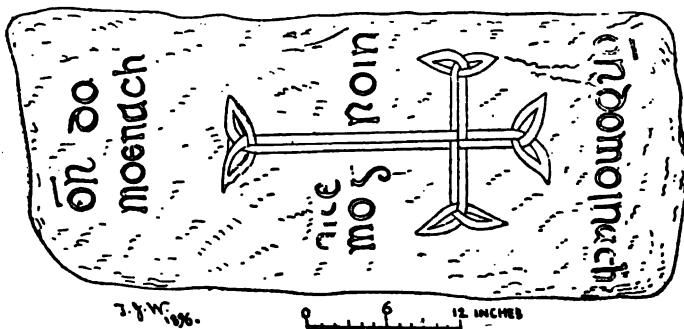
A square window and door occur in the north wall; the latter opens into a late sacristy, not bonded to the church wall. It is 26 feet 6 inches by 10 feet. There is no trace of recent burial, and the ancient church name is lost; it may have been the "Abbey of St. Mary," of the Inquisition of 1609.

## ORATORY.

An interesting little church, 5 feet north of last. It consists of a nave and chancel (23 feet 3 inches by 12 feet 6 inches, and 8 feet 9 inches by 10 feet 4 inches, respectively). The masonry is large and early, save a small oblong ope in the west gable. The south door and chancel arch are defaced. The lower courses of the latter show it was of good Romanesque design, probably of the eleventh century. One of its piers is suggestive of a Saxon baluster, and an inserted block has a late-looking guilloche, or rather vesical loops, enclosing *fleurs-de-lys*. The voussoirs were decorated with chevrons. The chancel was nearly levelled, as I first saw it, in 1878 ; it has been since partly rebuilt.

## CASHEL AND WELL.

These remains are enclosed by an ancient wall, the north side being in fair preservation and of large blocks. In the field to the west is the well, Tober Senan ; near it was a cross-marked slab.



TOMBSTONE NEAR TEMPLE SENAN.

## TEMPLE SENAN.

This stands on the higher ground north of the main group, and commands a fine view up the river to Tarbert. It has been extensively rebuilt on a bad foundation, its south wall having two heavy stepped buttresses, and its east end leaning ominously outward. It consists of a nave and chancel (23 feet 10 inches by 16 feet 9 inches, and 10 feet 10 inches by 10 feet 10 inches). The west gable is blank, the south door and window pointed. The choir arch had similar mouldings to those in the oratory, but no ornaments or voussoirs remain. The chancel had a ledge round the base, and an east window, the light apparently old and reset, with semicircular head ; the splay has a nearly flat arch. An enclosure, supposed to contain Senan's tomb—but rude, late, and

defaced—stands a few feet from the western gable. It measures 21 feet 8 inches by 11 feet 2 inches, with remains of a door and two windows. A large block of gritstone, with ogham-like scores,<sup>1</sup> is set against its west wall, seatwise. A slab, with an incised cross, with interlaced ends, lies near this; it has the well-preserved inscriptions, “*op bo Moīnach*” and “*op bo Moenach aīte Moȝpoin*”<sup>2</sup> (“Pray for Moenach, tutor of Mogron”).

**ARD-NA-NĀGEAL** (*Ceampul cnuic na nGin̄geal*).—On the opposite ridge, south-west of the round tower. The gables and most of the north wall are down; a rude door and south window, both much defaced, appear in the south wall, most of which is ancient and of very large blocks. The church measures 40 feet 6 inches by 16 feet 8 inches, and has a later building, running south from its east corner, 36 feet by 15 feet, and nearly destroyed. Tradition says that the angel placed Senan on the hill where the church stands, before his fight with the monster which guarded the island, whence the name “Height of the Angel.”

**TEMPLE-NA-MARVE** (church of the dead).—A late building, not earlier than the fourteenth century, close to the east strand. It is oblong, 68 feet by 18 feet 6 inches; its east window is 8 feet 8 inches wide, the inner jambs moulded. It had two lights, of which the heads remain. It was covered with knotted ivy down, at any rate, to 1878. The west gable is blank, with a heavy buttress; the south wall has a door and three windows. A lateral aisle, or sacristy, lay to the north; only a fragment of its east end remains, and the two plain pointed arches and square-headed door into the church. Over the last is a very archaic-looking angular window. The cornice is simple and characteristic, being of two-stepped courses of flagstones.

**CASTLE**.—Only the featureless lower vault remains. It was built about 1577, and was a flat-topped turret, several stories high, in 1681, as shown in Thomas Dineley's sketch of the island.

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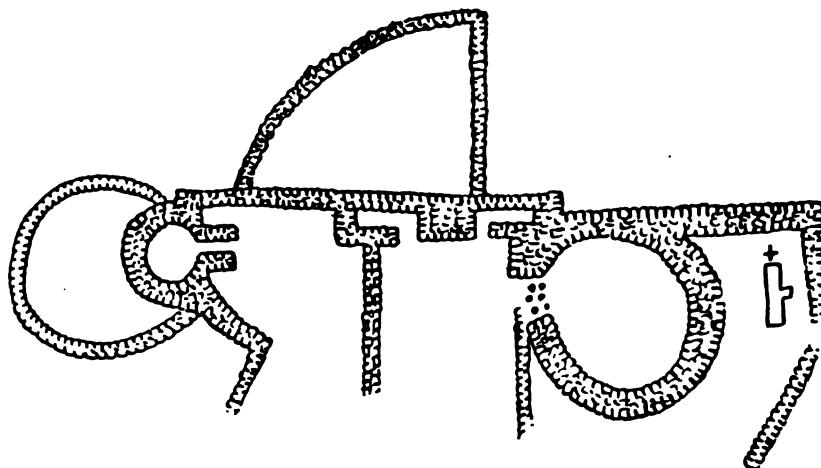
<sup>1</sup> *Dublin University Magazine*, January, 1853 (vol. xli.), p. 85, “Clonmacnoise, Clare, and Arran,” by “by S. F.” (? Ferguson). It dismisses Scattery in a few words, but gives an excellent account of the Aran forts and Corcomroe.

<sup>2</sup> This is shown in Miss Stokes's “Christian Inscriptions of Ireland,” vol. ii., plate xviii.





ST. BRENDAN'S CELL, INISVICKILLANE (TEERAGHT ROCK IN THE DISTANCE).



INISVICKILLANE—PLAN OF CLOGHAUN.  
(By G. V. Du Noyer (R.S.A.I. Collection).



## SECTION VI.

### KERRY COAST.<sup>1</sup>

We do not here intend to describe the Kerry Coast between the Shannon and Smerwick, although it is of the greatest interest. We need only allude to the Friary of Lislaughtin, to the beautiful round tower of Rattoo, and the monasteries of Abbeydorney and Ardfert, besides places like Ratass, Kileton, and Caherconree, all well worthy of careful examination. We pass from the Shannon abreast of the great peninsula of Corkaguiny, heaped with the vast mountain chains of Slieve Mish and Brandon, fretted by the full power of the merciless ocean into the beautiful bays of Brandon, Smerwick, and Ventry, famous in pre-Christian legend and song for the surprise of Caherconree, by the great mythic warrior Curoi, and for that fierce battle of the white strand of Ventry; the scene of the dirge of Cael, one of our most weirdly suggestive songs, where the things of nature join with the wail of the bereaved wife of him who was drowned where "the haven roars over the rushing race of Rinn da Bharc."<sup>2</sup> No one has yet arisen to write a full account of this beautiful district, and its records lie scattered broadcast, and half unknown like its ruins.<sup>3</sup>

<sup>1</sup> By Mr. T. J. Westropp.

<sup>2</sup> "Colloquy of the Ancients" ("Silva Gadelica," vol. ii., p. 121). Rinn da Bharc, now the reef of Reenvare. See also "Ordnance Survey Letters," county Kerry, p. 720; and "Cath Finntraga" (Dr. Kuno Meyer), pp. 54, 55. *Ibid.*, p. 5, for origin of name.

<sup>3</sup> As a starting-point for future antiquaries, let me give this tentative bibliography:—In our *Journal*, vol. ii. (1852), Rattoo Round Tower (R. Hitchcock); iii. (1854), Castles of Corkaguiny, same; vol. viii. (1864) Oratories of Kilmalkedar and Gallarus (G. Du Noyer); vol. x. (1868), Kilmalkedar (A. Hill); vol. x. (1879), Processional Cross of Ballylongford [Lislaughtin] (G. Hewson); vol. xvi. (1883), Ardfert, a very full account (A. Hill); vol. viii. (1887), St. Grigoire of Corkaguiny (F. O'Gorman); Sundial at Kilmalkedar, &c. (G. Atkinson); vol. xix. (1889), Kileton (P. J. Lynch); vol. xxx. (1900), Dingle (W. Wakeman); vol. ii. (1892), Gallerus, &c. (J. Romilly Allen); vol. xxiv. (1894), Ptolemy's "Dur" (Miss Hickson); vol. xxv. (1895), Ardfert Friary (same); and the long series of Topographical Papers, by the same writer, to 1899; Papers by Mr. R. A. S. Macalister, vol. xxvii. (1897), p. 177; vol. xxviii. (1898), pp. 69, 71; Ballywiheen Church, p. 15, notes; "Gates of Glory," Dingle, p. 161; Ogams (R. Cochrane), p. 407; Valentia (Miss Beeby and P. J. Lynch), vol. xxix. (1889), p. 1; Caherconree (P. J. Lynch), vol. xxx. (1900), pp. 151, 155; Iniswickillane Ogham (Professor Rhys), vol. xxxiii. (1903), p. 79.

*Trans. R.I.A.*, xxix. (1887-1892), Kilcolman, in Marhin Parish (Dr. Graves, Bishop of Limerick); vol. xxxi. (1898), Ancient Settlement in Corcaguiny (Fahan) (R. A. S. Macalister); *Proceedings* (1830), Kilmalkedar (Archdeacon Rowan); (1893), Dunbeg (Sir T. N. Deane).

*Ulster Journal of Archaeology*, viii. (1860), Caherconree (J. Windele). It is strange that in face of this elaborate Paper so much doubt is in print as to whether the fort

## MAGHAREES.

We cannot leave unnoticed the very ancient little island-monastery of Illauntannig, or Oilean-t-Seanaig, on the Magharees. Half demolished by man, and partly undermined by the sea, it lies on a low cliff on the windward side of the island, the bones in its crowded cemetery projecting from the face of the bank, and some of its walls tottering on the very edge of the precipice. It is surrounded by a cashel wall of rude limestone blocks 18 feet thick. Some of the tenants of the island, in the present century, demolished much of its facing to use for their houses. The entrance faces south-west. Inside are the remains of two oratories, three huts or clochauns, and three leachts, or burial-places, crowded together in the southern half of the enclosure. The chief oratory measures 14 feet by 9 feet, its wall is 7 feet thick, with two offsets, one near the ground line, one level with the top of the door; herringbone masonry occurs in the south wall. The door has curved sides, and the east window leans towards the south, its sill sloping outward. A narrow curved passage leads to the door. Only the west end of the second oratory remains; the rest has been destroyed by the sea. A cross of rounded white stones has been built in the masonry above the door. The clochauns call for little remark. A rude cross 6 feet high stands near one of the leachts; it is said that a poor man who had committed homicide remained at its foot for two days without food, lying by night in the leacht, till a priest persuaded him to leave it. About 100 yards from the cashel, and near the low cliff, is a rock with a bullaun or basin 9 inches in diameter, and an incised cross with small circles at the ends of the arms. Senach is said to have been a brother of Senan of Iniscathaig.

## KILMALKEDAR AND GALLERUS.

The lofty peak of Brandon takes its name from the saint, whose legendary voyages and mysterious island so much assisted to form the popular belief in lands beyond that ocean, which to Agricola and Tacitus was a "sea beyond which is no land," but to the mediæval Irish it concealed thrice fifty islands, some twice and thrice greater than Erin.<sup>1</sup> On

ever existed. See also "Early Irish Conquests in Wales," by Professor Rhys, in the *Journal* (1890-1891), vol. xxi., p. 642.

"Lives of Irish Saints," vol. v. (Canon O'Hanlon); Kilmalkedar, p. 278; Fenit Castle, p. 278; Blaskets, p. 413.

*Archaeological Journal*, xv. (1858), Fahan (G. Du Noyer); xxv., c. 18, Sundial at Kilmalkedar (G. Du Noyer).

Dunraven's "Notes," Kilmalkedar, Gallerus, Magharees, Ratass, Dunbeg, and Cahernamactirech. "Ordnance Survey Letters," County Kerry, *R.I.A.* (one vol.), have excellent material for Rattoo, Ardfeirt, Gallerus, and Dingle districts.

"Ecclesiastical Architecture of Ireland" (R. Brash), Kilmalkedar Church and Oratory, Gallerus Oratory, and Ardfer.

"Studies in Irish Epigraphy," Part i. (R. A. S. Macalister).

"Dolmens of Ireland," vol. i., pp. 1-5 (W. C. Borlase).

<sup>1</sup> "Voyage of Bran," p. 14.

its top, more than 3000 feet above the sea, a rude little oratory marks, says tradition, the place where Brendan spent long years of prayer and meditation.<sup>1</sup>

Kilmalkedar, at its foot, has been described so fully, and by such competent antiquaries, that we offer rather a guide than a technical description. Maolcethair, son of Ronan, of the race of Fiatach Finn, King of Erin, built a church at "Cill Melchedair, near the shore of the sea to the west of Brandon Hill," before 636.<sup>2</sup> It is true that Archdeacon Rowan pointed out that Melbrennan O'Ronan, Bishop of Ardfert, who died in 1161, was also called Melchedor O'Ronain.<sup>3</sup> But as the saint of Smerwick was commemorated before the end of the ninth century in the *Martyrology of Tallacht*, we may dismiss the later theory. The church probably belongs to a period little earlier than that of the later bishop, its details being mainly suggestive of the twelfth century. It consists of a nave and chancel, respectively measuring 27 feet 2 inches by 17 feet 3 inches, and 16 feet 4 inches by 11 feet 4 inches. It is of unusually regular masonry, the quoins of excellent sandstone. It is entered through a door of two orders, much crumbled and weatherworn by the fierce north-western gales. The arch is carved with chevrons, and has a hood decorated with pellets; the latter has a face in high relief on its keystone, and rests on two others. The piers incline, and have slight circular shafts at the edges, the innermost being plain; the space under the inmost arch is closed by a large stone forming a tympanum and flat lintel to the door. It has a grotesque head in high relief on its inner face. The chancel-arch is only 5 feet 2 inches wide, and is of two orders, the inner with dog-tooth ornament on plain piers, the outer with a small curve of beading, and resting on circular piers with fluted capitals. A holed-stone and the Y-shaped finial of the west gable lie on the ground, and the basin and font in the recess of the north window. The side walls have the unusual feature (at least in Ireland) of an arcading of semi-circular pilasters, breaking the wall into six bays on each side, with horizontal plinths and cornices, and decorated capitals and bases. A round-headed window occurs in each wall near the eastern end. Above the cornice the roof is corbelled out as if a vault was intended; if so, it either fell or was discontinued at an early stage of the work, as it has left no mark on the wall above the choir-arch. A stone (probably a cross) rises over the ivy of the central gable. The ends of the nave-walls project as antæ both to the east and west, and there is an external cornice resting on fantastic heads.

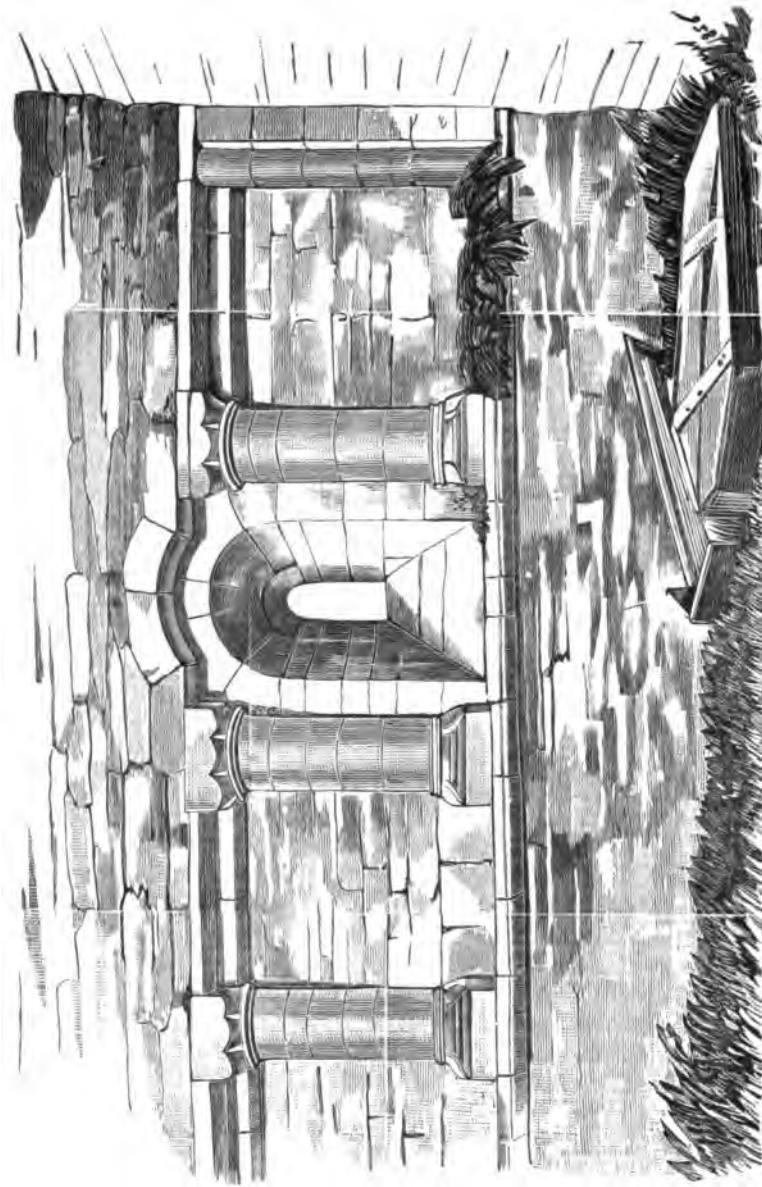
On entering the chancel a very interesting feature becomes apparent,

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<sup>1</sup> See "Voyage of Brendan," by the Rev. T. Olden, in the *Journal*, vol. xxi. (1890, 1891), pp. 676-684.

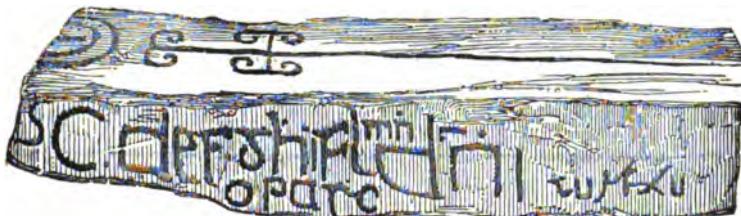
<sup>2</sup> For a legend of a procession of saints, reaching from Kilmalkedar to St. Brendan's cell, see the *Journal*, vol. xxii., 1892, p. 255.

<sup>3</sup> Keane, in "Towers and Temples of Ireland," considers Melchedor to be "the Golden Moloch"!



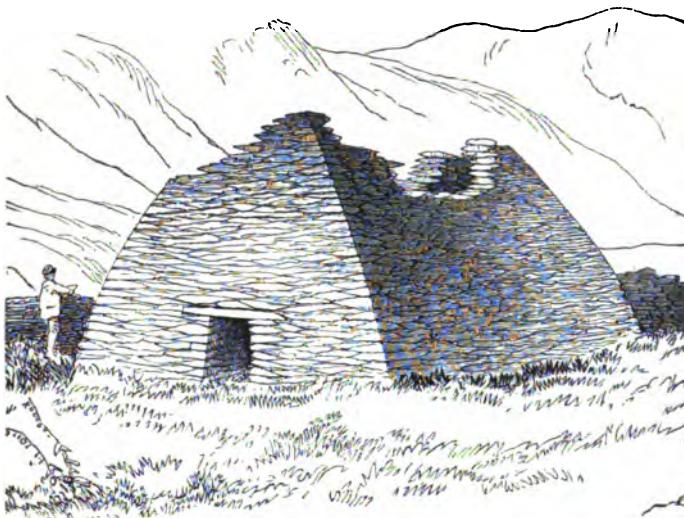
KILMALKEDAR CHURCH—ARCADE IN NAVE.

half of two side windows of an older and narrower choir projecting behind the great arch. The present choir was stone-roofed, and cannot be very much later than the nave. Some writers have given reasons for believing that the original east end was a small altar recess, as at



THE ALPHABET STONE, KILMALKEDAR.

Cormac's Chapel, Cashel.<sup>1</sup> The east window has projecting stones with rude faces on them; the light, like the other windows, being a round-headed slit. The south window is destroyed.



KILMALKEDAR ORATORY.

In the graveyard we notice—(1) A plain stone cross of great age, with two raised squares, and 7 feet 3 inches high; (2) an ogham inscription, “MACIBROCANN MAILXINBIRI MAQ . . .”; (3) a very curious and ancient sundial; and (4) a pillar on which are engraved a cross with “mill rind” ends; semicircles, the dedicatory word “DNI” (Dominii), and a very archaic alphabet. North-east of the church is a small cloghaun or stone

<sup>1</sup> With whose dimensions (says Mr. A. Hill) it agrees to an inch.

cell<sup>1</sup> used as a pig-sty. A short distance to the north is an ecclesiastical residence called "Fotrach Brendain,"<sup>2</sup> or Brendan's House. It is a massive structure, probably of the fifteenth century, of two stories, built of small rude stones, with little mortar; but the frame stones of some of the windows are large and well dressed. It closely resembles the "Shanaclogh" at Kilmacduagh, county Galway. A late partition wall divides it into two portions. The door faces the south, and is 3 feet above the ground. Farther northward towards the hill we see the oratory of Kilmalkedar. Its roof has fallen. It resembles Gallerus, and has been very fully described by Lord Dunraven and G. V. Du Noyer.<sup>3</sup> It measures 17 feet 6 inches by 9 feet 3 inches inside. The east window has a double splay.

#### CAHERDORGAN.

Leaving Kilmalkedar we pass between the *cow-stone* and the *thief-stone*, one on each side of the road. A low decayed residence, called the "*chancellor's house*," scarcely calls for description; beyond the road east of it is a cloghaun. We next reach the dry stone forts and cells of *Caherdorgan*; the first caher is 88 feet internal diameter, its wall being 9 feet thick. Inside stand several round cloghauns; the western is 15 feet diameter, and about 9 feet high, the door facing the east. The northern hut is of the same size, door facing east. The eastern hut is smaller (12 feet in diameter, 9 feet 9 inches high), the door facing south-west. A still smaller southern one (11 feet 9 inches north and south, and 5 feet 2 inches east and west); the ridge of its roof is formed of seven flags, and is 6 feet 3 inches high; its door is to the north-east, and only 2 feet 10 inches high, and 1 foot 4 inches wide; it is called *cnoibhe-na-catpac*, "The Stone Cell of the Caher." A tiny cell, scarcely big enough for a pig, and possibly a kennel, lies near the gateway.<sup>4</sup> The other fort is known as the "Boen" (cow place); it is a circular, dry stone fort, about 130 feet across. The wall is 8 or 9 feet high: three ruinous huts lie inside. One, 11 feet in diameter, the door still complete; the others are nearly broken down, one being 15 feet in diameter. A souterrain in the garth is said to reach to the village of Gallerus. Outside are some very primitive "crotteens," or small cells, erected, at the end of the eighteenth century, by a farmer named Dorgan, "who gave his name to the caher."<sup>5</sup> There is also a "Liss," its earthen

<sup>1</sup> See the *Journal*, vol. xxi. (1891), p. 715.

<sup>2</sup> See the *Journal* (1891), and "Ordnance Survey Letters of Kerry," p. 89. Lady Chatterton (1839) gives a rough sketch of the Fothrach in her "Rambles in the South of Ireland," vol. i., p. 159, and tells a legend of the cramps that befell a peasant for pulling down part of the door in its interior.

<sup>3</sup> See the *Journal*, vol. viii. (1864-1865), p. 29. See also Brash, "Ecclesiastical Architecture," plate v.

<sup>4</sup> "Ordnance Survey Letters," Kerry, p. 96; Report of Board of Public Works, 1877-1878, p. 80.

<sup>5</sup> Windele's "Sketches and Notes," MSS. R.I.A. The name is, however, much older.

mounds faced internally with dry stone terraces. There are remains of cells and souterrains inside. It lies a few fields north of Gallerus Oratory. The district is strewn broadcast with a bewildering profusion of antiquities.<sup>1</sup> We find several cahers and groups of cells in the townlands round Caherdorgan, and a large gallaun or pillar north of the road.

## GALLERUS.

The castle of Gallerus,<sup>2</sup> a late mediæval structure in fair preservation, is noteworthy for the legend of the dying chief who asked to be carried to its window to see once more the long waves breaking along the curve of



THE ORATORY OF GALLERUS.  
(From a Photograph by R. Welch.)

Smerwick<sup>3</sup> Bay. His attendants propped him up: more than once they wished to bear him back to his bed; but he refused. At last he made no reply, and they found he had died gazing on the bay. It is a lovely view, closed in by the great bluff heights towards Brandon and Sybil Head.

<sup>1</sup> Hitchcock notes 21 churches, 12 large stone crosses, 15 oratories, 9 penitentiary stations, and 76 holy wells.

<sup>2</sup> See "Castles of Corkaguiny," by R. Hitchcock, in the *Journal*, vcl. iii. (1864); and Lady Chatterton's "Rambles," vol. i., p. 149.

<sup>3</sup> See the *Journal*, vol. xxi., 1891, p. 689-691.

Yonder on its headland lies "Dun an oir," the fort "Del oro," where the slaughter of its foreign garrison after their surrender in 1580 left such a stain on the fame of the Government.

Many will remember Kingsley's grim description in "Westward Ho": "A sloping roof of thick grey cloud, which stretches over their heads, . . . hiding all the Kerry mountains . . . And, underneath that awful roof of whirling mist, the storm is howling inland, . . . there is more mist than ever sea spray made flying before that gale; more thunder than ever sea-surge wakened echoing among the cliffs of Smerwick Bay . . . for that fort, now christened by the invaders Fort Del Oro, where flaunts the hated golden flag of Spain, holds San Josepho, and eight hundred of the foe."

Crofton Croker has also celebrated the bay in "The Lady of Gallerus," a story of the (as usual) sad result of the marriage of a peasant with a mermaid. He has also given a legend of the Bay of Ballyheige, in "Florry Cantillon's funeral," at its submerged church and graveyard.

**THE ORATORY OF GALLERUS**—since Smith in his "History of Kerry," in 1766, published his amusingly inaccurate illustration—has been a constant object of antiquarian interest. Very briefly we may mention it, the most perfect of our oratories, as a shapely little building with an outline suggestive of an inverted boat. It is 23 feet by 16 feet externally, 15 feet by 8 feet internally, and 16 feet high; the doorway has the usual lintel and inclined jambs of our oldest buildings. It is 5 feet 7 inches high, and from 2 feet 4 inches to 1 foot 9 inches wide. The east gable<sup>1</sup> terminates in a small stone cross, and has a very archaic window, or rather small loophole, 1 foot 9 inches by 9½ to 10 inches, above which on the inside are three projecting stones, probably for lamps to light the altar. The masonry, though of dry stone, is practically waterproof, the stones being laid so as to slope outwards. Near it is a stone pillar with a cross in a circle, and the words *lie colum mec . . . mel*, "the stone of Columb, son of . . . mel." The stone fort of CAHERNAGAT lies behind the oratory.

The country between Gallerus and Ventry is crowded with ruins; to mention one group alone, we find at CAHER CULLAUN<sup>2</sup> a circular caher 70 feet diameter, with high walls of dry stone, 12 feet high and 9 feet thick. It stands at the angle of a rectangular enclosure 78 paces east and west, and 45 north and south; the walls of the latter are 3 feet 6 inches thick and 10 feet high. Lady Chatterton observed traces of steps, and stones with holes which she believed to be door-posts.<sup>3</sup> There are some remains of a later

<sup>1</sup> Lady Chatterton, in her "Rambles in the South of Ireland" (vol. i., p. 142), tells a wonderful legend of a boy who stole a "bell stone" from the top of the oratory, and, on reaching home, swelled to such a size that he could not get out of the door of the cabin. As he kept on swelling, his mother took back the stone of contention, and, as she replaced it, the boy was at once restored to his normal dimensions.

<sup>2</sup> "Ordnance Survey Letters" (Kerry), p. 114; Lady Chatterton's "Rambles," vol. i., p. 184.

<sup>3</sup> In "The Land of the Bora," London, 1897, Dr. Frazer pointed out to me mention of holed stones in the ancient Dalmatian fort near Sebenico. These were used for ropes by which the occupants ascended the rampart.

castle at the main enclosure. Two forts with groups of cloghauns and eight other cloghauns stand in Glin, while in the adjoining townlands we find eight cloghauns on Dingle Commons, twenty-five cloghauns, and the great fort called a Rath-caher by Du Noyer, in BALLYHEBOUGHT. This fort has a circular rampart of earth, with stone faces and terraces inside,<sup>1</sup> 100 feet internal diameter, its rampart 12 feet to 14 feet thick, with a fosse 25 feet across, and in places 20 feet deep. Outside the fosse is a second rampart 12 feet thick, faced with flagstones. The entrance faces west, and had once a massive flag gateway. There are several cloghauns in the garth, one 18 feet inside, and well preserved, with a sleeping-chamber divided off the main cell, and an annexe to the south. A semicircle of flagstones girds it to the north, and an oblong cell lies to the west. It stands two miles from Dingle.

VENTRY is well known as the scene of the "Cath finntraga," the battle of the white strand, where Daire, the "King of the World," endeavouring to subdue Ireland, was opposed by Fin mac Cumhail and his warriors for a year and a day, and finally repulsed.

What fact lies in the kernel of this wonderful legend is hard to say. A row of burial cairns stand or stood near Cahertrant, west of the bay, and the vague legends of some great battle with the Danes hang round the shore. A great quantity of human remains were once exposed at the Strand. Though the ghost of a recollection alone haunts the spot, we may regard it as the site of some deadly battle with foreign invaders.

In the first half of the late century Cahertrant was believed to be a Danish fort, and the people said that the peninsula was the last ground in Ireland in possession of the Northmen, who built the chain of forts from Dunbeg to Gallerus to hold back the conquering Irish.

The late castle of Rahinnane stands north of Ventry Harbour in the ambit of a rath, surrounded by a fosse of unusual depth, 590 feet round.<sup>2</sup>

#### FAHAN.

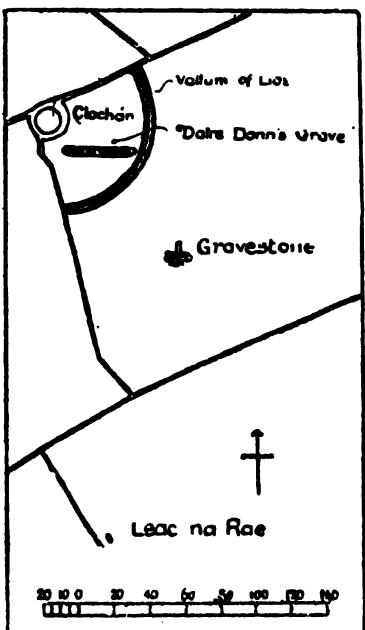
"The ancient city of Fahan," a very extensive group of stone huts and forts, extends for nearly three miles, from Coumenoole to Ventry, along Dingle Bay. Round the slopes of Mount Eagle (1695 feet high) we find in *Coumenoole South*, ten cloghauns and a boundary pillar; in *Glan Fahan*, six forts containing cloghauns, respectively 1, 1, 3, 2, 6, and 5 in number, the triple cloghaun of Caheradadurra, and twenty-three other cloghauns (forty-four in all). *Fahan* has forts with 3, 4, 2, 1 huts, a group of seven huts, and twelve detached cloghauns, a church, and four gallauns. *Kilvickadownig*, a fort with three cells inside and one outside, some 900 feet up Mount Eagle, Cloughaunaphuca in a fort, four cloghauns, a pillar in a "calluragh" or deserted cemetery, a gallaun, a large fort south of the road, and a stone cross and fort in Park na crusha. We read

<sup>1</sup> *Archæol. Journal*, xv., p. 19.

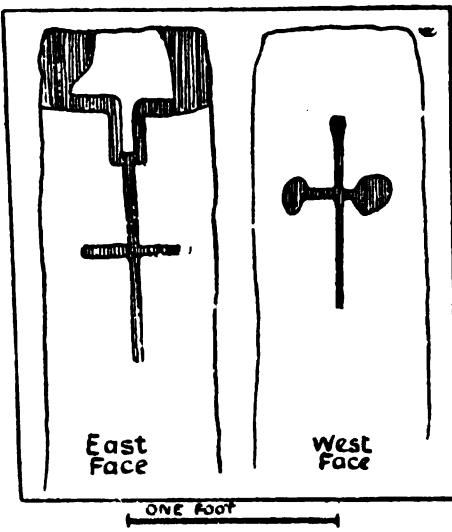
<sup>2</sup> Rath Finnain and Rath na flann in "The Battle of Ventry" (ed. by Kuno Meyer).

in the "Battle of Ventry"<sup>1</sup> how Daire Donn sent the King of Spain to ravage the country. There were three forts to the west of the "territory" of Ventry, "Dun Cais, Dun Aeda, and Dun Cerban," which were burned, with their inhabitants, "both dogs and men, both bowls and drinking-horns"; 150 men garrisoned each fort. It vividly describes "the noise of the shields splitting, the clashing of the swords . . . the cries of the women and children, of the dogs and horses in the flames." This is very important, as illustrating the large population which crowded into an old caher in war time. We also find small huts, probably dog-kennels,

in some of the Clare and Kerry forts, as will be seen lower down in our description.



DAIRE DONN'S GRAVE AND CEALLURACH,  
KILVICKADOWNIG.



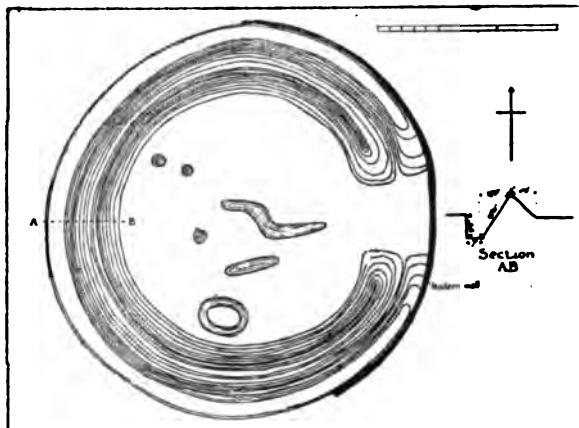
CROSS-SCRIBED SLABS IN THE CEALLURACH,  
NEAR KILVICKADOWNIG.

What "Brugh of the Boyne," Lough Crew, and the Deer Park of Sligo are to the student of early sepulchral remains in Ireland, so are Aran, Burren, and Fahan, or indeed the whole peninsula of Corcaguiney, to the student of early domestic architecture. Very beautiful is the site on which Fahan stands. The great slopes falling from Mount Eagle (1695 feet high) to abrupt cliffs looking over the lovely panorama of the Blasquets to the distant peaks of Skellig, and everywhere dominated by the piled masses of gorgeous distant mountains or the gloomy slopes and cliffs of the nearer scenery.

It is amazing that the older antiquaries never found this wonderful

<sup>1</sup> Dr. Kuno Meyer's edition, pp. 5, 6.

settlement, with its 515 forts, huts, pillars, and other remains. R. Hitchcock and John Windele made their investigations between 1839 and 1859. George Du Noyer in 1858 published an important, but too sketchy, paper, the plans of which are far from accurate; with all allowance for haste and error, it remains one of the most remarkable field surveys of Irish antiquities. Lord Dunraven added little to this, and



KILVICKADOWNIG—PLAN OF LISS.

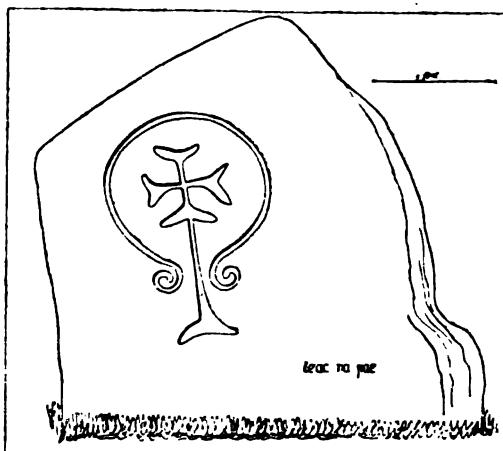
borrowed much from it, even reproducing some of its worst inaccuracies. An abstract of Du Noyer's paper appeared in the *Journal*, vol. xxvii. (1897). But it was reserved to Mr. R. A. Stewart Macalister to make the first exhaustive survey, and to publish his results in the *Trans. R.I.A.* in 1898. The group of ruins actually covers seven townlands; but for its better identity we prefer to call it by the name of one—Fahan—by which it has been best known to antiquaries since 1858.



GLENFAHAN—INSCRIBED STONE FROM CATHAIR NA MAIRTINEACH.

For the present we can only deal with a few of the remains. It would be impossible in the space to do more, and it is unnecessary, for Mr. Macalister's survey is accessible to all. To give an idea of the vast wealth of early remains in the group, we may note that there are 414 clochan chambers, 2 promontory forts, 7 raths, 15 forts, 12 crosses,

18 standing and inscribed stones, including two oghams, 19 souterrains, and 29 other ancient buildings and enclosures,<sup>1</sup> making a total of over five hundred ancient remains. When we consider the vast wealth of the rest of Corcaguiney, from Caherconree on its mountain-top to Dunmore on the western headland, a faint idea of the work to be done in the future may be obtained, and the abysmal ignorance of those who sixty years ago pronounced that "Irish archaeology was exhausted" will be appreciated. In Caherbullig, the most eastern townland next Ventry, we only need record a liss and a few huts. Kilvickadownig probably embodies the name (whether pagan or Christian) of the Deity, the Righ an domain (the King of the world), or Righ an domnaig, King of the Sabbath. In it lies an



KILVICKADOWNIG—LEAC NA RAE.

interesting Calluragh (x. 2)<sup>2</sup> inside a ring fort, with a hut, a cross-marked slab, and the traditional grave of Daire Donn, the famous invader vanquished at Ventry. Two huts, one called Cloghaunaphuca on the map, though now nameless, the other still called Clochan na Phuca by the natives (x. 4); each is nearly 14 feet across, and the latter is 7 feet high. It stands conspicuously near the boherene. There is a group of tiny cells in a defaced ring wall, called Caher na Maoiline (x. 6), from the "Maoilin" or spur of Mount Eagle. Near the road is a splendid earth fort called the Liss, a high ring mound, 104 feet in diameter, with a deep fosse and small mounds in the garth (x. 9). Parnacrusha has two cross-marked slabs (x. 10).

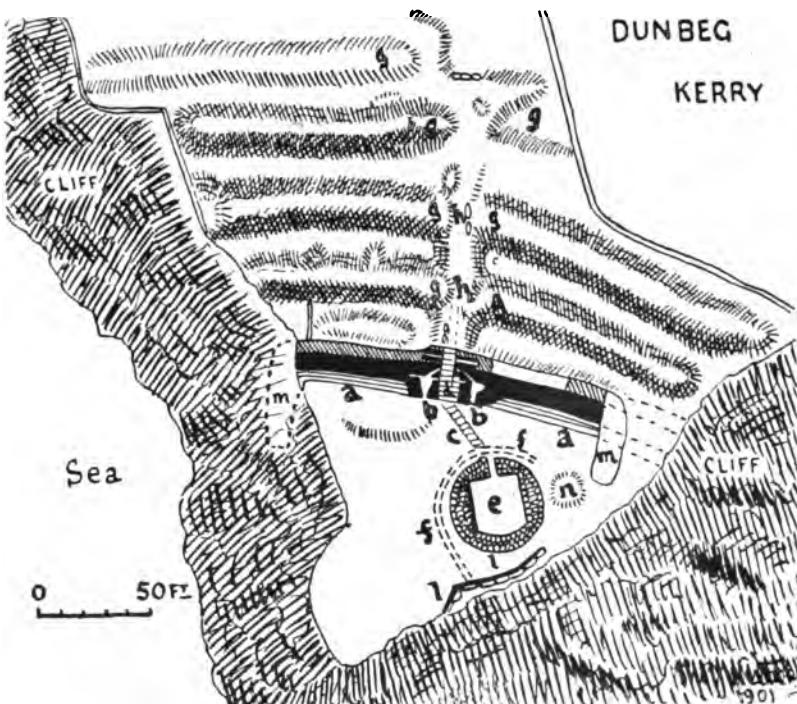
We next enter the townland of Fahan, passing a liss (x. 3), a large

<sup>1</sup> The natives say that these enclosures on lonely hills were made by the Danes to apportion the heather, from which they made a beverage.

<sup>2</sup> For convenience we here give Mr. Macalister's notation—the initial of each townland, and the number of the monument.

four-fold cloghaun much defaced, and other hut groups and a broken cist. A group of seven huts has been levelled since 1858.

DUNBEG FORT (Fig. 9), one of the most remarkable and complex structures of its class, occupies a little promontory at the foot of the slope. The area enclosed is triangular in plan, 100 feet above the sea, which has, even in the last ten years, made formidable inroads on its western flank. There are some traces of a fence of slabs and a dry stone wall along the eastern side and at the south; its last traces to the west have recently collapsed.



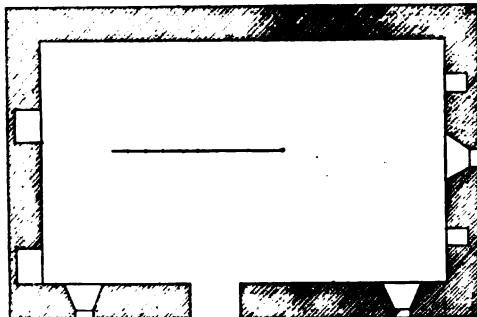
DUNBEG FORT, COUNTY KERRY—PLAN.

<i>a.</i> Rampart.	<i>f.</i> Drain.	<i>m.</i> Modern additions to Ram-
<i>b.</i> Guard Houses.	<i>g.</i> Earthworks.	part, the western having
<i>c.</i> Paved way.	<i>h.</i> Gateway.	fallen with the cliff.
<i>d.</i> Covered Entrance.	<i>i.</i> Souterrain.	<i>n.</i> Heap of Stones.
<i>e.</i> Cloghaun.	<i>j.</i> Remains of Seaward Wall.	

Passing by a raised way through four or five fosses, we reach the rampart. A strong wall from 15 to 25 feet thick ran across the neck of the promontory; it was 280 feet when Windele visited the ruin, and is now 40 feet shorter, not running across the neck, as in the older plans.<sup>1</sup>

<sup>1</sup> Some of its eastern end was removed for road-making.

The wall is in two sections; the outer is thinner and a foot or two lower than the inner, and from its blocking one of the ope at the entrance was evidently an after-thought. When we enter the gateway, we note an opening to each side for a fence or barrier drawn across the passage; then the latter, roofed with great slabs, widens, and we note a spy-hole from the western guardroom, and a bar-hole to each side. Then we reach the inner face of the rampart, and we find that a small guardroom exists to each side, with slant spy-holes looking into the gateway, that of the eastern being closed when the entrance was narrowed. The inner face of the rampart has several long steps, unlike those of other cahers in being continuous along the whole wall, and only three in number, with a slight offset.<sup>1</sup>



FAHAN—PLAN OF TEMPLEBEG.

In the garth stands a ruined cloghaun, which as restored by Sir Thomas Deane shows a practically square chamber, but as shown in all the older plans had several cells. A souterrain passes under the raised way into the gate, and an underground passage or drain runs round the cloghaun.

TEMPLEBEG (F. 14).—A ruined and rude little oratory, 22 by 12 feet, lies higher up the slope, with some rough crosses in its cemetery, which is now only used for unbaptized infants. Despite the rudeness of the church, it does not seem of any very great age.<sup>2</sup> There are the remains of a liss (a high earth-mound) (F. 16), and several cloghauns and enclosures called, the one (F. 15), Bailtin na triaim (the little enclosure of the elder tree), or Clochan na Feithe (the hut of the honeysuckle), the other Clochan an Gharrda chluanaigh (the hut of the secluded garden) (F. 17); both are much defaced.

The caher of “Paire gharbh,” the rough, or coarse, field (called the

<sup>1</sup> A holed-stone lies near the gate.

<sup>2</sup> A church and a castle (?) the fort are marked at Dunbeg in the Down Survey Map, Kerry, 117, P. R. O. I., in 1655.

"city of the course field" in the Paper of Sir T. N. Deane), has a nearly levelled rampart and cells. Passing over the huts in "Pairc Curtin and Loc Mhairine" (f. 22), and a group of wells—Tobar an tsagairt, Tobar Mhuircherthaigh, and Tobar Mhuire, called Tobermurry on the maps—and several other huts, we only notice the rudely-scribed slabs of the cloghaun of Boher an trasnuig (f. 27).

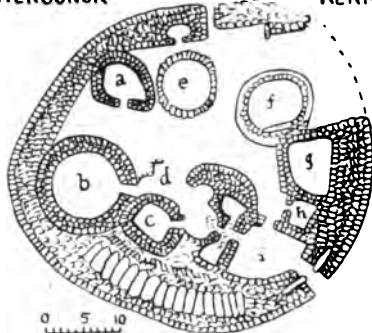
CAHERNUA (f. 32) is a "fort" with foundations of huts; it was in much better preservation in Du Noyer's time. Huts and a few little rock-shelters remain in the neighbouring fields.

The next townland is GLENFAHAN. Along with endless remains of huts, it has some noteworthy forts.

CAHER CONOR (g. 4).—This is called Cloghan an Martinig and Caher Martin<sup>1</sup> by Windele, but Du Noyer copied (or failed to correct) a mistake in his notes, and published it as Cahernamactireach, which he rendered

CAHERCONOR

KERRY



CAHERCONOR.

Du NOYER'S "FORT OF THE WOLVES."

(The lettering identifies the huts in Mr. Macalister's description, and "Ancient Forts of Ireland.")

tions of the gate and huts buried in *débris*, and the curious passages in the wall nearly inaccessible and hidden; no trace of the "guardhouse" is discoverable. The caher is a ring wall from 60 to 80 feet across the garth, and 8 feet 6 inches thick. The souterrain is a little over 2 feet square, and 27 feet long in the thickness of the wall. There are three fairly perfect huts, and in Du Noyer's time a complicated arrangement of huts and little courts at the gateway, probably intended to entrap an enemy who might force an entrance.

CAHER NA MAIRTINECH (g. 7), as it is now called, lies farther westward. Windele calls it "Cahirdonnell," the present name being then borne by the "Fort of the wolves." It is Du Noyer's No. 8. It is a ring wall about 108 feet in diameter; part of the north segment has been cut off by a modern field enclosed and levelled. There is a passage in

"the fort of the wolves."

The erroneous name is probably firmly rooted, and is so weirdly suggestive of the lonely place, once the haunt of wild beasts, that while warning against its use we can hardly bring ourselves to abstain from the name. Those who remember Du Noyer's charming view of this fort will doubtless find it hard to realise that they now look on its remains. It has not undergone restoration, so the outer walls are overthrown, the founda-

tion of the gate and huts buried in *débris*, and the curious passages in

<sup>1</sup> MSS. R.I.A., Supp. II., pp. 328, 329.

the eastern segment 17 feet long, 8 feet high, and 2 feet 8 inches across. In the garth stand a double hut with a pentagonal chamber, becoming circular at 3½ feet up, and with a small side cell; a large cluster of cells much ruined in 1897; and several hut foundations. A perfect hut at the gateway looks into the passage in the wall.

**CAHER BEG NA MAIRTINEACH** (e. 8) has one hut standing, and traces of three others. Near it are a small liss 15 feet across, and several huts and enclosures. "Clochan na ngearrfhiadh," Hut of the hares (e. 12), has been nearly levelled since Du Noyer wrote; it was circular, 18 feet in diameter on the eastern brow of the steep glen of Glenfahan river; the wall was built in a series of offsets or terraces, and it had a small "sleeping chamber" attached. We now cross the brook of Glenfahan. The ancient mill of Muilleann Maol is quite overthrown; the neighbouring five cloghans are greatly dilapidated.

**CAHERMURPHY** (e. 24).—This very remarkable structure was "restored" without (it appears) any description or plan being preserved of its original state. It is shown vaguely on Du Noyer's map, but is not described by him or Windele. It may be briefly noted as a massive caher, with its garth so crowded with huts that they must have been absolutely dark when complete. The remains are almost too complex for description, but are shown well on the plan, p. 136. It has six huts, a small entrance court, and narrow passages. In the huts are some remarkable hearths, recesses, and slab enclosures. It is possible, as Mr. Macalister suggests, that this structure may be Du Noyer's No. 10, which he wrongly located on the map in his Paper. Two stones, with some ogmic scribings, found near the ruin (Mr. Macalister only made a sketch of one of these), deserve more careful examination. An actual Ogham stone was also discovered adorned with crosses, and the rudest knots, spirals, zigzags, and a human figure. This extraordinary monument (now removed to Dublin) presents on one edge an ogmic stem ending in crescents, and apparently reading into the unintelligible formula, "L.M.C.B.D.V." This was, perhaps, a charm like the magic amber bead found at Ennis, County Clare, and used as a child-birth amulet, on which were the Ogham letters "L.M.C.B.T.M." The ornament, though rude and degraded, curiously resembles the rich carvings on the stone at Reask, not many miles to the west of Gallerus, in the same peninsula.

**CATHAIR AN DHA DHOIRIS** (e. 27).—The fort of the two doors, which Du Noyer called "Caher fada an doruis." The local name is at present Caher Sayers. It is not a caher, but a remarkable triple hut. The exterior chamber is not shown in Du Noyer's plan, and is supposed to have been built when the building was restored by Sir Thomas Deane.<sup>1</sup> Inside are found hearths, slab enclosures, a souterrain, a well, and several "cupboards" or aumbreys.

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<sup>1</sup> Its foundations probably lay concealed under *dibris* in Du Noyer's time.

A number of huts—Clochan mor, Clochan na gcat (of the cats), the Robbers' Ruins, and many others, are found in the cultivated land—and on the moorland, on Beennacourra mountain, running down to Glenfahan river, Cathair ban (of the women), a hut group on a natural platform between steep and rocky slopes. The caher has six chambers and two souterrains, with a boundary wall to the north (c. 43). The "asses' fold" (Puca na nAsal) has two chambers and a bed recess, with a causeway; all is much overgrown with heather (c. 44). Clochan Ais (the stronghold hut) is very interesting, and of complex plan. It has a structure of five chambers and an open yard; the central and principal room is 14 feet across. The yard has attached to its north wall a small chamber; to the south of the main building are three small apartments. There is also a "bed recess," 7 feet 9 inches by 2 feet 10 inches across, and 2 feet 4 inches high.

To mention a few of the hut names on the hills, we may select Clochan nuadh, Clochan Ban (white hut), with three chambers; Clochan Leath (grey hut); Clochan Sgologa (old farmer's hut), or Clochan Sileoid; Clochan na noigh (virgin's hut); Clochan an dhraigheana (blackthorn hut); Clochan an eidhne (ivy hut); Clochan na muirighne moire (of the large family); Loc na luinge moire (of the large ship); none of which names, however, is likely to be very ancient.

**COOMENOOLE, SOUTH**, runs down the south-west slope of Mount Eagle. Tint Taidgh Clochan takes its name from a locally famous robber, who gave his title to Coosagaddy Creek, near Coomenoole village. The hut is 766 feet above the sea, with a magnificent view of the Blasquets and Coomenoole Bay (c.s. 2). Clochan na mbardan from the field of that name. It has groups of small clochans built within larger huts (c.s. 3). Loc an Chinn (*i.e.* of Slea Head), a group of five cells called (as so often on the Ordnance Maps) a "sheepfold," but of ancient origin.

Other huts are called after an unknown O'Lee, Mary Sarsfield, a poor crazy woman, drowned at Anascaul in the memory of the older inhabitants of Coomenoole. Another bears the grim name, "hut of the murder." A fourth, the "hut of the bull," is haunted by a ghostly and dangerous "animal" in popular belief. There is a little calluragh for unbaptized children, with some cross-scribed stones.

**COOMENOOLE, NORTH**, possesses the great promontory fort of **DUNMORE**. Though the space enclosed is very large, the rampart only consists of two mounds, and a trench 1,570 feet long. An artificial cave, with a cross-scribed stone and bones, was once found on the headland. On its summit (from which is obtained a most beautiful view of the Blasquets, the Skellig rocks, and long reaches of that most picturesque coast) stands a high pillar covered with grey moss. It bears on one edge the words, in ogmic scores, "Erc maqi maqi Ercias"; on the other, "(A)nme Dovinia." The latter name is that of a prehistoric heroine, who gave her name to the tribe and district of Corca-duibhne, or Corcaguiney. It

was probably her reputed burial-place in the early times, when the pillar was inscribed. It is noteworthy that Ercia was also a lady.<sup>1</sup>

Some other points may be noted. 1. That there seem to be exactly eleven chambers in each of the four great cahers. The Cloghan na mBardan has twenty small courts, chambers, and subordinate cells in its enclosure. Cathair na Maoline has fifteen. These show the unusual complexity of the remains. 2. That in no place better than Fahan can we study the domestic arrangements of the early Irish. Elsewhere we see their great ring walls, vaster than anything built on the skirts of Mount Eagle, but even in Aran and Clare the perfect hut, with its sleeping places, hearths, cellar, and air-slits, is rarely seen. 3. The strange feature of two entrances near each other serving for no apparent purpose of shelter, defence, or escape. 4. That Du Noyer's idea of an organised city defended on the east by Dunbeg, and on the west by Dunmore, has no warrant in fact. The truth is better shown in the legend of the Battle of Ventry, where each of the three duns falls unaided by its neighbour; it was every man (or household) for himself (or itself) in those days.

At this point we may close this brief account of this great group of remains, making our acknowledgments to John Windele, George V. Du Noyer, and Mr. Macalister; but for whose work our own limited and hurried visits would have yielded a scanty and less valuable result.

Those anxious for more information on the subject of the remains at Fahan may consult—

“On the Remains of Ancient Stone-built Fortresses and Habitations occurring to the West of Dingle, County Kerry,” by George Du Noyer (*Archæological Journal*, March, 1858, vol. xv., p. 8).

“Dunbec”—Notes on Irish Architecture, by Lord Dunraven, 1875, vol. i., p. 19, Pl. x.

“A Report on Ancient Monuments in County Kerry,” by Sir Thomas Newenham Deane (*Proc. R.I.A.*, Ser. iii., vol. iii., 1893, pp. 100–107).

“Fahan,” by Thomas J. Westropp (*Journal*, vol. xxvii., 1897, pp. 300–306).

“Notes on Dunbeg Fort, County Kerry,” by P. J. Lynch (*Ibid.*, vol. xxviii. (1898), pp. 325–328).

“Cath Finntraga” (The Battle of Ventry), ed. Kuno Meyer.

“On an Ancient Settlement in the South-West of the Barony of Corkaguiney, County of Kerry,” by R. A. Stewart Macalister (*Trans. R.I.A.*, vol. xxx., pp. 209–344); “Irish Epigraphy,” vols. i. and ii. (same author).

“Ancient Forts of Ireland,” by Thomas J. Westropp (1902), Sections 50, 65, 125, and fig. 113.

Besides the following manuscripts:—

Library, Royal Irish Academy—“H’iar Mumhan,” by John Windele (No. 573), pp. 472, 477; visited, September, 1848.

“Manuscript Notes on Antiquities,” by John Windele (Supplement), vol. ii., pp. 20, 328; visited, 1859.

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<sup>1</sup> See Mr. Macalister’s “Irish Epigraphy,” vol. i., p. 55; vol. ii., p. 8. He draws some wide deductions on the importance attached to maternal descent.

## THE BLASQUETS.

The Islands, "the nearest parish to America," have yet to be properly explored and described by archæologists; they are twelve in number. Inismore, or Great Blasquet, a mountainous and picturesque island, has the ruins of a very ancient church and graveyard.



No. 1.

No. 2.

No. 3.

No. 4.

PHOTOGRAPHS OF THE FOUR FACES OF THE INISVICKILLANE INSCRIBED OGHAM STONE.

On Inisvickillane, the most southern of the islands, there are the ruins of a church and nearly perfect cloghaun, with the foundations of several

others. Smith ("History of Kerry," p. 183), in describing Inismackeilane, says that in its ancient chapel were an old stone chalice and a baptismal font, near which is "a small stone cell or hermitage, being an arch of stone neatly put together, without any mortar or cement, which admits of no rain through its roof," and compares it to a ruinous one at Fane (Fahan), and to the oratory of Gallerus. There is a view of a cell (by Du Noyer) in Rev. Canon O'Hanlon's "Life of St. Brendan."<sup>1</sup>

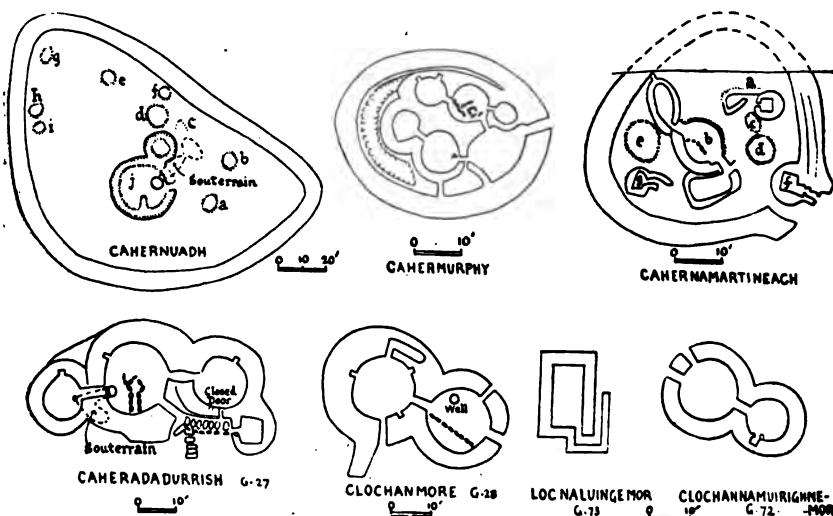
On the 10th of September, 1588, the Armada ship "Our Lady of Rosary," of 1000 tons, was wrecked in the Blasquet Sound; among the many who perished was the Prince of Askule, the reputed illegitimate son of King Philip of Spain, though Froude denies "the soft impeachment."

The curious Ogham stone is fully described in the *Journal* for 1903<sup>2</sup> by Professor Rhys. It was discovered by Windele, 1849, and is read "Avi Vlatiaini Ma[qui] G . . ." ("The monument of Vlatiani's descendant"). It lay before St. Brendan's cell, and has now been removed to Trinity College, Dublin. Mr. Macalister suggests that the name of the island is "Inis na Cilláin," from the little church, and not, as usually stated, from a legendary "Mac Keilane." Beside the Ogham-stone were found a slab with a plain inscribed cross, and another with an obscure Irish inscription, which Mr. Macalister reserves for a later volume of "Irish Epigraphy."<sup>3</sup>

<sup>1</sup> "Lives of Irish Saints," vol. v., p. 413.

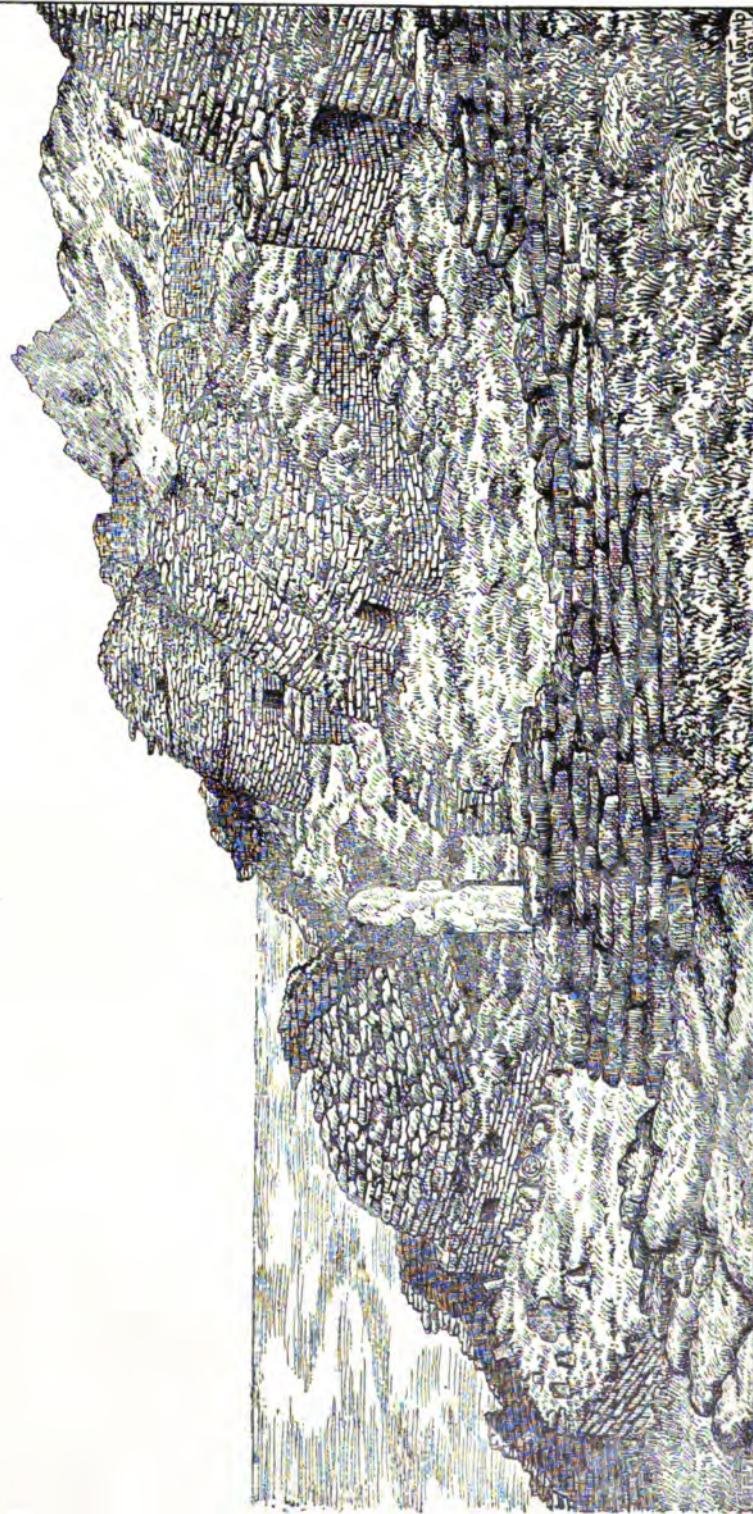
<sup>2</sup> Vol. xxxiii. p. 79. See also *Trans. R.I.A.*, vol. xxvi., p. 41; vol. xxvii., p. 45; and R. R. Brash in "Ogam-inscribed Monuments," p. 226.

<sup>3</sup> "Irish Epigraphy," vol. ii., pp. 46, 47.



FOOTS AT FAHAN. (Plans by Mr. R. A. S. Macalister.)  
The letters refer to his descriptions (*Trans. R.I.A.*, vol. xxxi.).





SKELIG ROCK—THE MONASTERY (FROM THE EAST).



## SECTION VII.

### SKELLIG—ST. MICHAEL'S ROCK.<sup>1</sup>

THE voyage from Dingle to Skellig, in fair weather, is one of great beauty. It is true that on the visit of our Society to the Rock in 1891, the storm and great Atlantic rollers,<sup>2</sup> acting on a heavy gunboat, left few of our party able to boast that they had defied the sea gods ; but even then



SKELLIG ROCK—ST. MICHAEL'S CHURCH.

as the mists parted and the great jagged peaks became visible over the rough waves to the south, there were few that did not rapidly recover and begin to enjoy the impressive view, which was soon lit up by glorious sunshine, the clouds being literally blown up off the mountains, and the pinnacles and peaks of the Skelligs thrown out in strong light and

<sup>1</sup> By Mr. T. J. Westropp.

<sup>2</sup> Even the prosaic "State Papers" speak of this coast "where the ocean sea raiseth such billows as can hardly be endured by the greatest ships," January, 1584.

shadow, the dazzling spray and great green billows rushing round their base. We first pass the most fantastic rock of Little Skellig, a breeding-ground of the gannet; it has a natural arch, like a flying buttress, so vast that a village could stand beneath its shelter were it "paved" with solid earth, and not with the churning and thundering waves. From it is a very impressive view of the Great Skellig, like some huge cathedral, its spires rising over six and seven hundred feet, respectively, above the sea. Passing into the smoother water, under its lee, we see the round roofs of its cells, 540 feet above us, clinging to the ridge like swallows' nests, the most western of Christ's fortresses in the ancient world. It was dedicated to St. Michael, as if the storm-swept peak filled the monks



SKELLIG ROCK—GROUP OF CELLS.

with greater dread than usual of his vanquished opponent, "the Prince of the power of the air"; so also did their brethren dedicate the sea-girt rocks of St. Michael, off the coasts of Normandy and Cornwall, to the warlike Archangel. Its history is brief and vague; an ancient tradition made it the burial-place of the drowned Ir, son of Milesius; another told how the fleets of Daire, on their way to Ventry, "the slanting, full-sailing ships, went along . . . until they took harbour . . . at the green rock that is called Sgellig Michil to-day"; and history related how in 823, Eitgall, one of its monks, carried off by the Norsemen, was "miraculously" saved only to perish of hunger and thirst. Here also, and not at Scilly, the heroic Norse king, Olaf Tryggveson, was baptized.

The names of a few ecclesiastics—Suibne, Eitgall, 823, Blathmhaic, 950, and Aed, 1044—occur in our records; and tradition said that when St. Malachy O'Morgair was driven out of the monastery of Bangor, he took refuge at Skellig, under the protection of King Cormac of Munster. If the Ibrach of the Life of St. Bernard be Iveragh, this is not improbable, but there is not a particle of historic evidence for the statement. Readers will remember the beautiful picture of such a life in Denis Florence Mac Carthy's "Saint Brendan":—

"I grew to manhood by the western wave,  
 Among the mighty mountains on the shore ;  
 My bed, the rock within some natural cave,  
 My food, whate'er the sea or seasons bore.  
  
 And there I saw the mighty sea expand,  
 Like Time's unmeasured and unfathomed waves ;  
 One with its tide-marks on the ridgy strand,  
 The other with its line of weedy graves.  
  
 And, as beyond the outstretched wave of Time,  
 The eye of Faith a brighter land may meet ;  
 So did I dream of some more sunny clime,  
 Beyond the waste of waters at my feet."



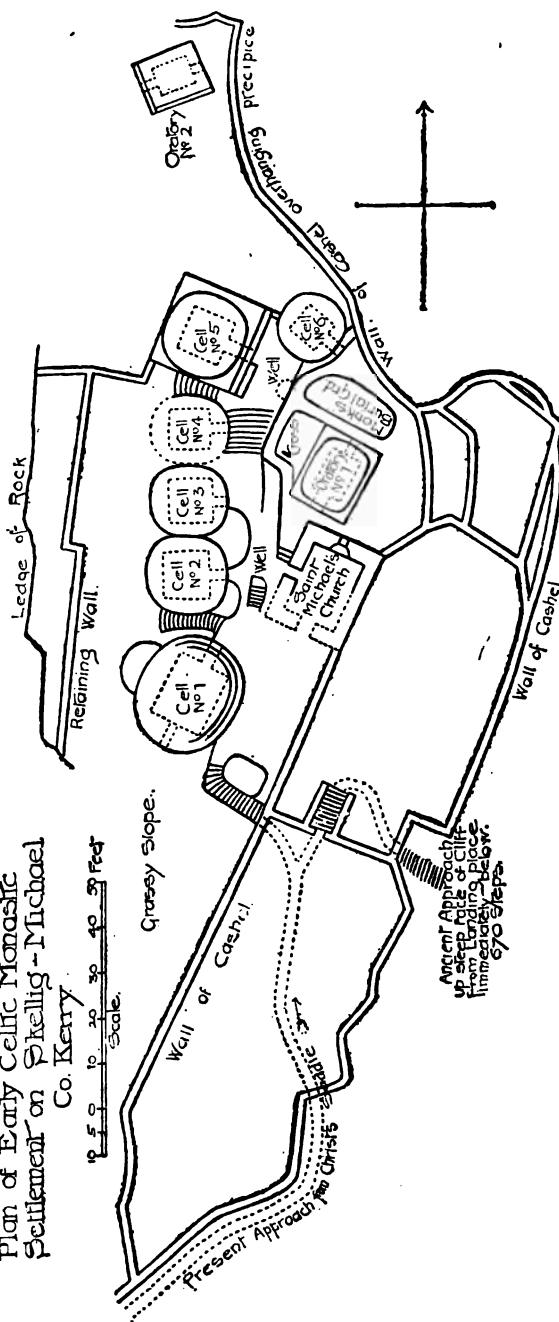
SKELLIG ROCK.

In softer times the rock was used as a place of penitence and pilgrimage rather than a permanent monastery, and its name and reputation were transferred to Ballinskelligs on the mainland. A little cove, ending in a vast and gloomy cavern, and guarded by a tower-like rock, forms the landing-place, only to be used in favourable states of the wind, for the waves often rise and fall for 20 feet up the rock. The old approach was by more than 600 steps<sup>1</sup> up the steep cliff; but this was broken when a road cut in the cliff, and leading to the lighthouse, was made by the

<sup>1</sup> Lord Dunraven gives 620 and 670.

Plan of Early Celtic Monastic  
Settlement on Skellig - Michael  
Co. Kerry

Scale.  
0 5 10 20 30 40 50 feet.



SKELIG MICHAEL—PLAN OF MONASTERY.

Lighthouse Board. We go along this easy path for about half-way round the island. Then we turn up a flight of steps, of rude, weather-beaten blocks, laid in the sea-pinks, which leads us to a green valley, lying between the peaks, and called "Christ's saddle," 422 feet over the sea; from it another ancient stairway leads by the giddy edge of the sheer cliff, and up through a cleft, to the eastern peak. From this point is a most noble view of the "spit," or western summit, which, like the whole island, bristles with strange spikes of rock. One pinnacle, on the face of the southern bluff, seems to have been roughly shaped into a great



SKELLIG ROCK—ORATORY AND HIGH CROSS.

cross. Miss Stokes, who describes this place most vividly, alludes to it as having "all the effect of a monument; now, like the statue of an archer, and again, . . . rising black and rugged, somewhat in the form of a rude and timeworn cross." Far below we see the whirling sea-birds, and the foam thundering and climbing up the crags, and falling back in cascades and threads of silver.

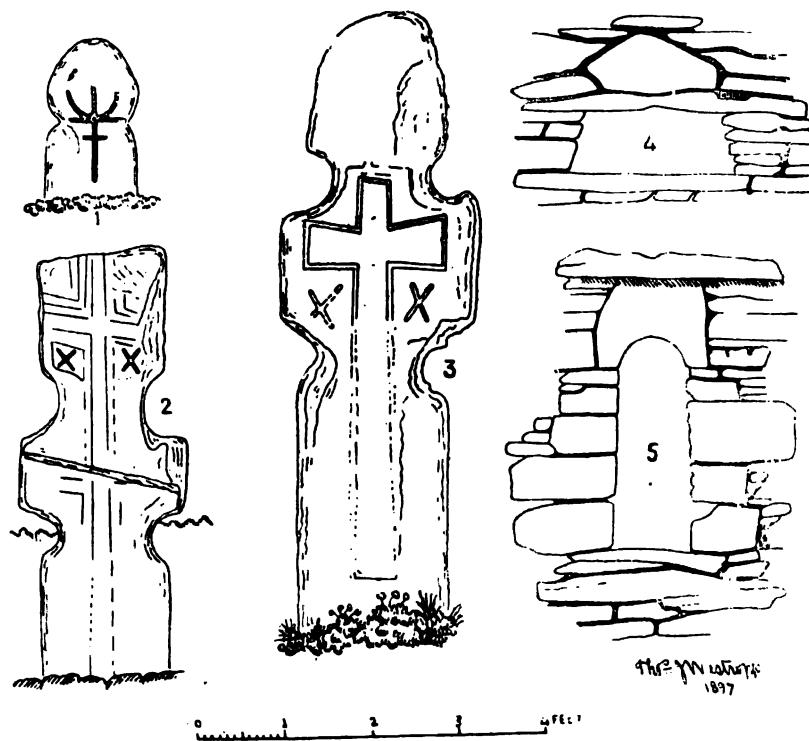
At last the path brings us to a glorious view of Little Skellig and the distant coast-line, and to dry stone walls, to green enclosures, and a vaulted passage through which we reach the deserted little "city of

God." It seems so very lonely, so very far from even that quiet world whose blue, grey, and purple headlands bound the eastern view, that it takes little stretch of the imagination to see what a city of refuge such a place must have been to ardent, self-conscious men fleeing from the temptations of the great cities and decaying civilization of the old world, and even from the missionary labours of men of the type of Columbanus, to fight with such sin as they brought with them, unstrengthened by the evil outside them.

Along a ledge, their tops level with a terrace wall on another ridge, stand five cloghauns of dry stone, in wonderful preservation, the roofs, as usual, corbelled but not arched. These cloghauns are oval or round in external plan, except the north-eastern one, which is square. All their rooms, however, are rectangular, or with only very slightly rounded corners; some have small square openings, probably to act as chimneys. The first or southern cell is unusually high; it has a paved floor, a window over its entrance; a double lintel, as at Staigue fort; and a cross, inlaid with white stones, on the outer face. The second is of larger and better masonry; some of the stones are dressed to the curve. The third has a floor, two steps above the ground-level, and a covered drain runs through it. The fourth has two small recesses, about 9 inches square in its inner wall; it has a semicircular step, and a larger door than the others. The fifth is square below, as already stated; it has a row of stone pegs, as at Gallerus, probably for book-satchels, and three small cupboards; its door has two lintels. The sixth has been embedded in a modern wall. A rude bronze crucifix, with crown and kilted tunic, about 4 inches high, was found among the huts by the light-house workmen, who in 1838 used the larger huts for powder magazines, and built some objectionable modern walls. On the second terrace we find, first the oratory of St. Michael, the only mortar-built structure in the monastery, which has certainly more affinities to the village of huts, which formed an eastern "laura," than to the mediæval claustral abbeys. The church is in great decay, much of its south wall having fallen down the slope. The east window remains perfect (the interior with a flat lintel, the light with a semicircular head); the north door also remains. Giraldus Cambrensis tells us that, at the end of the twelfth century, a hollow stone, near this church, used to be filled every day by a miracle with wine for the Sacrament.

North-east of St. Michael's, which it almost touches, and at a slightly lower level, is an older oratory of dry stone. It has a large western door, level with the top of which is an offset running round the building. The roof, of the inverted-boat shape, is very rudely built when compared with Gallerus, or the Cloghaun na carraiga in Aran. A cross of white stones is inlaid above the door. There is a small east window.

Beneath the east gable is a tiny cemetery, its rude little crosses and cross-scribed slabs being bedded in a beautiful cushion of sea-pink;



### SKELLIG ROCK.

1, 2, 3. Crosses.  
4. Window of Eastern Oratory.

5. Window of St. Michael's  
Church.

H. F. M. White  
1897

while at the north-eastern end is a cell against the higher ground, its roof partly fallen. The second terrace has, besides these buildings, a rudely-shaped high cross and two wells; the third, and lowest, terrace has no houses, but several enclosures, and is called "the monks' garden." The cashel wall is of excellent masonry, quite comparable with Staigue fort; it is of dry stone, has the usual batter, and clings to the edge of the steep; the upper part was partly relaid by the workmen employed by the Board of Public Works in 1891, at the time of our Society's visit. The long stones projecting from its face have been supposed to have been used by the ancient builders, either to support a scaffold, or even to stand



SKELLIG ROCK—EASTERN ORATORY.

upon, while building the outer face of the wall; but, as it was quite as easy, and much safer, to build the outer walls from inside, and the cliff cahers of Clare show no such spikes, we may suspend judgment, noting that the first cloghaun has similar stones projecting from its roof. The space enclosed by this wall is about 300 feet long and 100 feet wide. On the ridge of rock above the monastery, and on the very edge of a sheer descent of some 600 feet, some pious hand, in ancient times, has engraved a cross. Climbing over the cashel wall at the north-east hut, we find a stone bench, whence we get at once the most comprehensive view of the monastery and the widest view of the Kerry coasts, from the Blasquets

and Corcaguinity to Slieve Miskish in Cork, with Bolus Head, Valentia, and Puffin Island, and, in the middle of the sea, the foam-girt Little Skellig. Below us, on a bold spur of rock, projecting over a precipitous slope, is a little oratory, like the one in the cashel, but somewhat smaller, and with a singular east window, the breadth far exceeding the height.

Few but the most adventurous and the surest-footed ascend the great peak. Dr. C. Smith in his "History of Kerry" (1756) tells how the pilgrims squeezed through a hole in the rock, like a chimney-shaft, called "the needle's eye." The pilgrims then reached a sort of ridge, narrow and dizzily sloping down to the sea at both sides; at its farther end was a sloping rock about 12 feet high, called the "stone of pain"; it could only be surmounted by means of shallow holes cut in it for the hands and feet, to the difficulty being added the very apparent danger of slipping, when, if one missed the "isthmus," one must fall down either precipice into the sea far below. The rest of the way, though narrow, is less difficult; you first reach a "station" called the "eagle's nest"; a few steps lead up to it, and the view of the sea is most tremendous and awe-inspiring. The last station is called the "spindle"; it is a rock projecting from the summit; the path is only 2 feet wide; the pilgrims edge along it to an incised cross near the end; and, repeating a *pater noster*, their penance is concluded. The "burial-place," which the Ordnance Survey marked near the summit of the Spit, is really an ancient oratory. Parts of its south and west walls, one door-jamb, and a cross remain.

The alleged "cromlech," supposed by some of our more fanciful writers to be the tomb of the drowned Ir, is actually a huge slab of the natural rock which has fallen against and rests on another pinnacle. It certainly very closely resembles a gigantic dolmen.

Among the curious traditions connected with the rock was one that permitted marriages to be celebrated on it during Lent. This originated satirical rhyming leaflets called "Skellig Lists," "the poetasters endeavouring, in the most absurd manner, to join the most incongruous pairs together." The custom has gradually died away since 1840, the "List" being at one time sold in large numbers each Shrove Tuesday.<sup>1</sup>

Lady Chatterton tells two legends of the rock. Some monks from the mainland sought on it refuge from the Danes. Their provisions exhausted, they crowded round their Abbot in despair; but he cheered them, and reproved their want of faith. Exhausted by fatigue and hunger, all fell asleep, and lo! in the morning the rock was waving with corn, and heaped with food and implements of husbandry. "One of the old legends" is "that every madman in Ireland, if left to himself,

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<sup>1</sup> See Miss Hickson's "Notes" in the *Journal*, vol. xix., 1889, p. 144.

would immediately direct his course thither. Of the probability of this the reader is the best judge!"<sup>1</sup>

The remains in all consist of St. Michael's Church<sup>2</sup> and three oratories, six cells, a cashel, two wells, two large and numerous small crosses; and form one of the most perfect and instructive examples of an early monastery in the Western Isles.

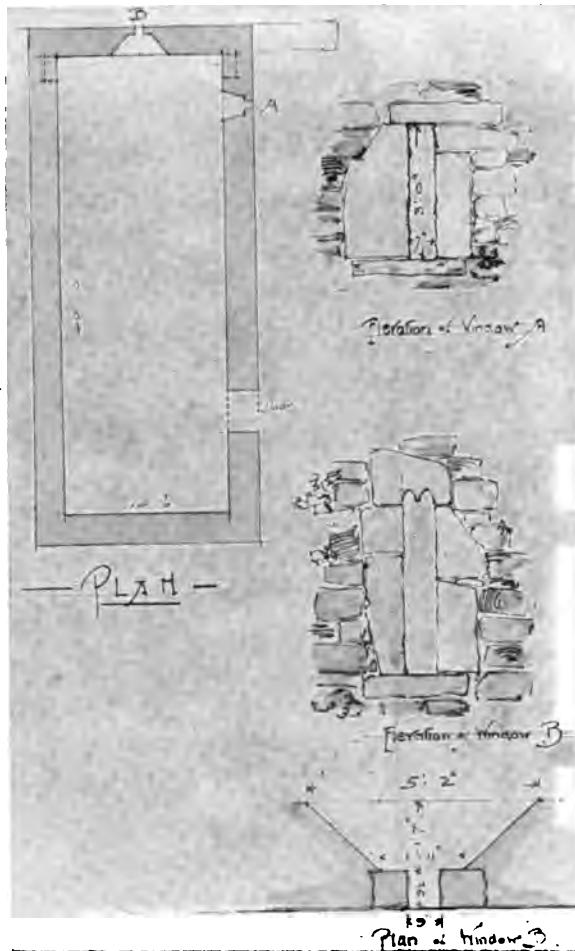
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<sup>1</sup> "Rambles," vol. i., pp. 304-308. She surely confuses the last legend with that of Glen-na-gealt.

<sup>2</sup> In the Papal Taxation of 1302-1306, we find "ecclesia de Rupe Beati Michaelis, val. 20s."







CHURCH OF ST. KIERAN, CLEAR ISLAND.



## SECTION VIII.

### THE COUNTY CORK COAST.

#### KENMARE BAY TO CORK HARBOUR.<sup>1</sup>

THE extensive seaboard from Kenmare's beautiful bay to Cork's famed harbour consists of a series of bluff, bleak, and lofty headlands, diversified by outjutting promontories (each with its much-needed lighthouse, often flanked by an old castle), and intersected by numerous bays and harbours, such as Dunmanus and Bantry Bays, Crookhaven, Baltimore Harbour, Castlehaven, Glandore, Rosscarbery, Clonakilty, and Courtmacsherry Bays, and Kinsale Harbour.

This lengthy line of abrupt rocky coast forms the first land sighted by vessels from across the Atlantic, and few are the points along its area that have not been, at one time or other, the scene of a shipwreck, often accompanied by the total loss of those on board, so destructive are the western gales that rage over its exposed surface every succeeding winter. Once entered, these bays and harbours are, for the most part, safe and commodious; but, with the exception of Bantry Bay, and occasionally Crookhaven, no merchant-ship ever anchors in them now; and were it not for the fishing-boats, including French, Scotch, and Manxmen, which crowd Baltimore, Glandore, Union Hall, Crookhaven, and Kinsale, more especially during the mackerel season, all these harbours would be absolutely deserted, except, perhaps, by a stray collier. Yet, up to the last century, each seemingly had its share of more or less legitimate commerce with France and Spain, exporting thither wool and "Wild Geese," and receiving back contraband cargoes of tobacco, brandy, and wine.

Till the last year or so most of these southern harbours were inaccessible to the tourist by rail or public coach, and much still remains to be done in this direction; yet no more delightful tour by land or water could be undertaken than coasting from Kenmare to Cork, or *vice versa*, visiting each of the above-named harbours and inlets (of which the most beautiful and romantic are Glandore, Castletownsend, and Lough Hyne), with their half-decaying old towns, rude castles, ruined abbeys, picturesque islands, and open beaches, with the additional attraction of lake and mountain in the not distant background.

To the antiquary this Cork-Kerry seaboard offers a no less attractive and fertile field of research, if only as regards its numerous pre-historic

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<sup>1</sup> By Mr. James Coleman.

stone remains. The history, legends, and antiquities of this portion of the County Cork—a county which Sir Walter Scott has somewhere said possesses more material for romance than all Scotland—have as yet been but superficially dealt with; but with the recurrent visits of a competent antiquarian body, much might easily be done towards eliciting a fuller and more satisfactory knowledge than is at present available of its archaeological relics and historic past.

BANTRY BAY, the finest bay in Ireland, with scenery to match, is now accessible by rail, and is visited annually by our men-of-war for manoeuvring purposes. It is exactly a century since the French fleet arrived here with troops for the invasion of Ireland; but England's natural allies, the winds and waves, being against them, they failed to effect a landing, and soon set sail for *la belle France*, with the exception of one vessel that got wrecked, and another, the "Tartare," which was taken, as a prize of war, into Cork Harbour. For his services at this critical period, Mr. White, a local landlord, was created Lord (afterwards Earl of) Bantry, a title that has recently become extinct. At the head of this bay is the well-known beautiful inlet of Glengariff.

Near Bantry town are the remains of a Franciscan Abbey. A steamer plies in summer from Bantry to CASTLETOWN-BEREHAVEN, at the mouth of the bay, a town whose safety and name are due to the adjacent island of Bere.

A couple of miles west of Castletown-Berehaven by land, but nearer it by water, are the remains of the old CASTLE OF DUNBOY, close to which is a splendid modern mansion bearing the same name. Old Dunboy Castle was that whose famous siege, in 1602, narrated in detail in the *Pacata Hibernia*, forms one of the most memorable incidents of its kind in Irish history.

Dunboy Castle, with several other castles which stood in this neighbourhood, belonged, with the land all round them, to the once powerful O'Sullivans Beare, one of whom, Philip, is still remembered as the author of a Latin History of Ireland. The gallant retreat, after the fall of Dunboy, of the senior members of his family, with many of their followers, from their ancestral lands here to the north of Ireland, whence they ultimately emigrated to Spain, is one of the most thrilling episodes in our national history. The later story of Morty O'Sullivan and the Puxleys, of Dunboy—a very different one from the historian Froude's version of it—has been told minutely in the Society's *Journal* by the late Mr. Fetherstonhaugh. Near Dunboy are the Allihies copper-mines, to which the Lavallen-Puxleys owed their wealth.

To the towns of SCHULL and SKIBBEREEN, further east, are attached melancholy memories, due to the numbers of famine-victims who died there in 1847. BALTIMORE, now known as a fishing-harbour, and for its piscatorial school, founded by the late Father Davis, and fostered by the generosity of the Baronesse Burdett-Coutts, was originally, like Bandon and Youghal, an exclusively English colony; and when sacked by the

Algerines, in 1631, all the prisoners whom they captured, with one or two exceptions, bore English names. In Baltimore is an old castle of the O'Driscolls, to whom this district belonged—a freebooting sept, that the citizens of Waterford more than once attempted to put down. Opposite Baltimore is INISHERKIN, on which stands a well-preserved Franciscan Abbey. Further south is Cape Clear Island, and more seaward still Fastnet Rock, the signal-station for inward-bound Atlantic steamers. CASTLETOWNSEND derives its name from the Townsend family, whose history figures prominently in that of the County Cork for the past two centuries or so. ROSSCARBERRY, which has now little signs of antiquity about it, forms the site of one of the oldest episcopal sees in Ireland, and still retains its old cathedral, St. Fauchnan's, though modernised almost beyond recognition. The formation of a bar at the entrance to CLONAKILTY HARBOUR has deprived it of what little commercial importance it once possessed; yet the little town seems a fairly thriving one. Five miles south of Clonakilty is RATHBARRY CASTLE. COURTMACSHERRY BAY, further up, being now reached by rail, promises to become a favourite watering-place. At its head stand the still fine ruins of TIMOLEAGUE ABBEY, a Franciscan house, whose history is well known, near which stands an old castle (White's). Stretching out some miles between Courtmacsherry and Kinsale Harbour is the OLD HEAD OF KINSALE, a bold promontory terminating with a lighthouse and signal-station. Far in, on its Courtmacsherry side, the large steamer "City of Chicago" was totally wrecked five or six years ago. Three old castles, of various styles and dates, stand not far from the "Old Head," and were evidently erected to guard it from invasion by land.

Thanks to the valuable "Council-Books" of Kinsale and Youghal, so ably edited and spiritedly published by the late Dr. Caulfield of Cork, much that is important or noteworthy in the history of these two ancient seaports has been chronicled and preserved. KINSALE, though much of it is in a tumble-down condition, bears evidence of its former importance, and is still a most interesting place to visit, with its narrow, half-foreign-looking streets, and fine old church of St. Multose (of which Guy & Co., Cork, have published an excellent History by its former vicar, the Rev. Mr. Darling), and the remains of Charles Fort, in the middle of its winding harbour. The most famous event in Kinsale history was its occupation by the Spaniards, and its subsequent siege, followed by their defeat, together with their Irish allies, by the English forces, under the Lord Deputy, in 1601. To commemorate their victory over the Spaniards at Kinsale, the English soldiers, out of their arrears of pay, commendably subscribed the sum of £1800 to buy books to furnish the Library of Trinity College, Dublin.<sup>1</sup> Kinsale's former importance as a commercial port may be gathered from the fact that at one time it imported more tobacco than any other place in Ireland.

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<sup>1</sup> This has recently been controverted by the Rev. Dr. Mahaffy, s.f.t.c.b., in *Hermathena*.

### THE ISLANDS OF BEAR, CLEAR, AND SHERKIN.<sup>1</sup>

It is strange that so very little has been done even by the active local antiquaries to fully describe the very interesting antiquities of the Cork coast. There is a fine field calling for harvesters. We can here only mention the leading objects of antiquarian interest.

DURSEY, at the northern head of Bantry Bay, has a church called Kil-michael, a holy well, Tubbrid, and Illanebeg "garrison" (a castle on a detached rock 73 feet high, formerly reached by a drawbridge across the narrow chasm); near it is also another ruined chapel. The old church is called "Our Lady's Abbey"; only a few fragments of the walls remain.

BEAR ISLAND, in Bantry Bay, is separated from the mainland by Bearhaven, and has the trace of a large promontory fort named Dunbeg; and Killeena fort and burial-ground, the sites of two other churches, were remembered in 1837.

"CLEAR ISLAND, which ends in the well-known southern Cape of Ireland, has a church and well, Templekieran and Toberkieran, with a gallaun named after the patron saint. St. Kiaran's Church measures 40 feet by 14 feet 6 inches internal dimensions. The interesting feature is the curious drop or cusping in the single-light window of the east gable.<sup>2</sup> This window is only 9 inches in width, splaying internally to 5 feet 2 inches in width. The height internally is 4 feet 2 inches, the head is formed of a single stone, and the jambs are of two stones each; the wall is 2 feet 4½ inches in thickness.

The walls remaining average 8 feet high. The north-west corner has fallen away. There is a small window in the south wall near the east end. This window is 7 inches in width and 3 feet in height; one of the external jambs is formed of a single stone, and the others of two stones: it has a flat lintel. There is a doorway in the south wall, near the east end, with a rough arch.

The church is in a graveyard, and interments take place in its interior; portions of coffins are lying about, and the recess in the north wall near the east gable is filled with human skulls and bones. The ruin is near the seashore, and can be approached from sea by the "North Harbour," called Trawkieran, where there are a strand, a landing-place, and a small dock."

Doonamroe Castle stands on a promontory beside Ineer, the South Harbour; near this is a pillar, "Gallaun nam bawn-oge," in Glen west, and another in Croha west, to the north-west of the last, and 1,100 yards away. In Lissamona is a fort, Gortalassa, near the sea, a kill or

<sup>1</sup> By Mr. T. J. Westropp.

<sup>2</sup> A similar example occurs in the south wall of Kilbreedy minor, near Kilmallock.

children's burial-ground, and a fourth gallaun to the north-west of the Croha stone (770 yards away), and 1,600 yards from the Glen stone. Nearly in the middle of Clear Island we find Killickaforavane children's burial-ground, and near the northern end in Comilane are three gallauns, of which the western had fallen before 1840. Near them were Kilmoon well and graveyard.

SHERKIN ISLAND, or Inisherkin, lies across the Sound of Gascanane, and at the mouth of Baltimore Bay. Admirers of the poems of Thomas Davis will remember the opening lines of his tragic "Sack of Baltimore"—

"The summer sun is falling soft on Carb'ry's hundred isles;  
The summer sun is gleaming still through Gabriel's rough defiles;  
Old Innisherkin's crumbled fane looks like a moulting bird;  
And in a calm and sleepy swell the ocean tide is heard.  
  
And full of love and peace and rest—its daily labour o'er—  
Upon that cosy creek there lay the town of Baltimore."

Led by the traitor Hackett, of Dungarvan, on the 20th of June, 1631, the crews of two Algerine galleys landed in the dead of night, sacked and burned the town, and bore 200 of the inhabitants to slavery in Algiers. The betrayer was convicted of another crime, and deservedly executed two years later.

Like the castle round which that ill-fated town clustered, and many another peel tower on that coast, the monastery of Sherkin owes its origin to the Clan O'Driscoll. It was founded for Franciscans by Florence O'Driscoll in 1460, or, as some say, by Dermot O'Driscoll ten years later, and burned in 1537. The remains are picturesquely situated in a little nook near the shore, on a rather steep slope.

The abbey has not hitherto been described in any detail. It consists of a cloister court, surrounded on three sides by domestic buildings, and on the fourth (south side) by the church. The latter consists of a nave and choir with a south transept, and a later belfry-tower, rather awkwardly inserted, at the intersection. The nave had a large west window with late tracery, consisting of two shafts interlacing, and with round-heading pieces to the three lights; all the tracery has been removed. A very plain door and a tall, narrow lancet remain in the south wall; only three broken clerestory lights, over the cloister roof, break the north wall.

The transept is entered by two pointed arches; a third is partly closed by the belfry. This wing forms two aisles, with a plain two-light window, with pointed heads, to the south. The dividing arcade has three pointed arches with very curious imitations of Norman round piers. Each capital has two slots to the north and south to hold wooden screens. The east wall has two gables, under each of which is a two-light window with plain recesses; a curious half-arch spans the aisle between these gables.

The belfry-tower has a small staircase, to the north, opening out of the passage leading to the cloister. The tower was battlemented, and has bold string courses and weather ledges for the roofs of their choir and nave; strange to say, its opes only face the north-east.

The main arches of the vaulted space beneath the tower are low compared with the high belfry arches in the churches of more northern Munster and Connaught; they are slightly pointed; the east and west arches have ribs resting on corbels, of which the south-eastern one alone is decorated with very stiff and crude crocketing. There is a low arch to the north and south, the former leading to the belfry-stair and the cloister.



FRANCISCAN MONASTERY, INISHERKIN (FROM THE WEST).

The choir is of extremely plain architecture. Its east window was of similar design to the west window of the nave, but with less pointed arches. Along the north wall are three low recesses, and a plain chamfered door; this has a pointed arch, and leads into the sacristy. To the south are three equally simple sedilia, and a slightly-pointed stoup, with the lower part of two clerestory lights, which, like the nave, seem to be cut off, though there are no traces of a lowering of the roof.

The sacristy and the east wing of the domicile, being built down a slope, have basement-storeys lower than the church and cloister. The former has a window to the east, and two to the north, in the ground-floor; a window to each face, and a door out of the church on the second, and two east and three north lights on the top floor, which rested on heavy, but rude, corbels.

Entering the cloister-court, which is overgrown, and also hampered

with a large family vault, we find no traces of an arcade. The north wall is down, and there was evidently a lean-to roof round the court. A large, pointed door and two other closed doors led into the second storeys of the domicile and sacristy; the upper windows are plain, oblong slits, and a skew door led from the eastern to the northern room, above the north-west angle of the court. The outer and northern wall of the north rooms remain. It was two storeys high, and had several plain windows on the upper, and a trefoil-headed light in the lower, storey. To the east of the court ran, as we have noted, a wing at right angles to the sacristy, with four plain lights in the upper, and several broken opes on the ground floor. Some little building, with a lean-to roof, lay along its north side in the angle near the large, closed window, with three oblong lights, in the east end of the north room of the domicile. The western wing had three rooms; the northern has ambries in the north side. A straight staircase of fifteen steps runs up the wall between it and the middle room. The latter and the southern room were vaulted, but the massive floors have collapsed; some fragments of the tracery of the larger church windows lie in the southern compartment. Each of these rooms has windows to the west, and small doors into the cloister garth.

The coarsely-built walls of a very massive building lie to the east of the church, between it and the harbour. It was probably used for fish-curing, for even part of the abbey was used for this purpose in connexion with the pilchard fishery, c. 1770.

Altogether, despite the strangely old-looking arcade in the transept,<sup>1</sup> the "abbey" suits the period of its alleged foundation, 1460 to 1470 (though devoid of those charming features which occur in very plain monasteries in the more northern districts, even of its own county), and is a very interesting, instructive, and picturesque building.

The castle stands on a low rock on the shore, to the north of the monastery. Its main tower is much broken; but the ivied walls and rock form a very picturesque object.

The castles of the O'Driscolls at Baltimore and Inisherkin, with the monastery near the latter, were wasted and burned in 1537 by the citizens of Waterford in revenge for an attack made by Finghin O'Driscoll on some of their ships. Fitting out a flotilla of three armed ships and 400 men, at the approach of which O'Driscoll fled, leaving his castle to their vengeance, they occupied it for five days, and then seized the chief's galley and many pinnaces, and returned home in triumph. On the invasion of the Spaniards under Don Juan D'Aguila in 1602, Sir Finghin (Florence) O'Driscoll surrendered the castle and its artillery to them. It was capitulated on terms after the surrender of the Spaniards at Kinsale. The town was incorporated in 1613. Sir Walter Coppinger took possession of Baltimore after the inhabitants had expended £2,000 on it. He was summoned before the Lords Justices, but had meanwhile

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<sup>1</sup> Like that at Timoleague Abbey.

sold it to the ancestor of the Becher family, who dispossessed the English inhabitants. In this weakened condition Baltimore fell before the Algerine in 1630, and never recovered. The castle was taken for the Commonwealth by Captain Bennett in 1645. So late as June 4, 1769, Lionel Becher of Sherkin, in his will, proved (Prerogative) March 9, 1770, mentions his partnership with Robert Travers and "my son (in law) Randall Westrop<sup>1</sup> in some craft and necessaries for a pilcher (*sic*) fishery," and "mynnace, thrawl boat, and yaule, with sayles and oares"; so that even late in the eighteenth century Sherkin was no unprosperous property. The name is popularly "Seircin"—'little darling,' from the beauty of the spot. Unfortunately the "Four Masters" give another form under the year 1460:—"A monastery was founded for Franciscan friars at Inis Arcain, in the diocese of Cork—Inis Arcain is in O'Driscoll's country."

#### CORK HARBOUR.<sup>2</sup>

The rugged and uninviting aspect of the coast approaching Cork Harbour tends to add to the feelings of pleasure one experiences when, after rounding Roche's Point Lighthouse, and passing through its narrow entrance, guarded on both sides by the steep, fortified headlands of Carlisle and Camden, this noble expanse of water, divided into an outer and inner harbour by the islands of Spike, Rocky, and Haulbowline, is to be seen spreading its broad bosom in a sweep of seven miles, encircled by green hills, picturesquely dotted over with white mansions and villages; whilst conspicuous in the background formed by the Great Island, rises Queenstown in tiers of terraces, right from the water's edge.

From its size, safety, scenery, and situation, Cork Harbour is admittedly regarded as one of the finest in the world; but this pre-eminence can hardly be said to extend to its historical associations. These, though numerous and varied, are mainly of a maritime character, and do not embrace any of those momentous events bearing on Ireland's national history such as are imperishably linked with localities like Limerick, Londonderry, Kinsale, and Bantry Bay. On the other hand, there is scarcely a type of Irish antiquities, Pagan or Christian, that is not to be found in its immediate vicinity, including cromlechs, raths, tumuli, standing-stones, kitchen middens, magical cow-tracks, ogham-stones, a round tower and pre-Reformation cathedral (at Cloyne), holy wells, early churches, ruined abbeys, and, most numerous of all, old castles.

Cork Harbour takes its name from Cork City, ten miles further up, which was founded in the sixth century by St. Finbar, where the spreading Lee had formed the immense marsh that gave its Irish cognomen *Corcach* to the new city. Anglicised into Corke, it was only in the last

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<sup>1</sup> Sheriff, 1738, and Mayor of Cork, 1743.

<sup>2</sup> By Mr. James Coleman.

century that the final *s* was dropped, and the name of both city and harbour written as it now is.

But long before the flaxen-haired saint had erected his church and abbey, round which the future city was to spring up—far back, in fact, in the mythical period of Ireland's history—Cork Harbour is found to figure; for Keating tells us that in the year of the world 2859, on its largest island, thence named Ardnemedh (upon which Queenstown now stands), died of the plague, with some thousands of his followers, Nemedh, the leader of the second colony from afar that sought so adventurously to people what till then was uninhabited Ireland. Whether this ill-fated band had just arrived, or were about to quit the harbour, is not quite evident. Nothing is known locally of Nemedh; but traces of pagan graves and dim traditions of a remote battle fought there still exist in the eastern part of the Great Island; and it was doubtless over the remains of some such great chieftain of old was first piled up the large mound or *tumulus* now hidden away amongst the trees on the top of Currabinny Hill, that well-wooded headland which juts into the harbour between Camden Fort and Spike Island.

From Nemedh to St. Finbar a complete blank exists as regards the history of Cork Harbour; but one might well suppose that it had its full share in those daring predatory expeditions of the pagan Irish to Britain and the Continent, whence they brought back slaves and other spoils, to one of which is due St. Patrick's first connexion with Ireland. Of this saint, a local legend tells us that he crossed over that part of the Harbour known as “the East Ferry,” and bestowed upon it a protective blessing.

The fame of the Abbey-School of Cork, and of other kindred institutions in Ireland, brought over in the sixth century to this Harbour a party of fifty noble Romans in pursuit of that holiness and learning then so prominently associated with Ireland; whilst later on, by means of the traffic that existed between Cork and France in the time of the Merovingian kings, some of those Irish saints and missionaries possibly passed over to the Continent, whose footsteps in Italy and France have been so admirably traced out by our late distinguished member, Miss Stokes.

The early part of the ninth century saw the first arrival here of the devastating Danes, who continued to repeat their dreaded visits, sacking, burning, and destroying everything they came across, until at length, about the end of the tenth century, they settled down in Cork, and helped to give it, in common with their countrymen at Limerick, Waterford, and Dublin, that commercial character these cities have since continued to possess. The names of the three villages on Cork Harbour—Crosshaven, Whitegate, and Ringaskiddy—are obviously of Danish derivation; and to the Danes is attributed the origin of the ancient custom of “Throwing the Dart,” whereby the Mayor of Cork still asserts triennially what is now little else than a shadowy authority over the Port and Harbour.

The Danes of Cork had evidently no great welcome for their Norman kinsmen who arrived in this neighbourhood in the twelfth century, for they despatched from the Harbour a flotilla to attack Raymond Le Gros on his way thither from Waterford. This, however, met with such a disastrous defeat at his hands, that we hear nothing more of their anti-Norman exploits.

Granted by Henry II. to Robert Fitzstephen, and by him bequeathed to his nephew, Robert de Barri, to the latter's descendants have ever since belonged most of the land adjoining the harbour, notably the Great Island (otherwise called Barrymore Island), near which, at Fota Island, its present chief proprietor, Lord Barrymore, has his residence.

In the thirteenth century, wheat, we find, was exported hence to Bristol, and corn to France for the support of the English army, then in Gascony; and a ship named the "Gundewyn" having arrived in the Harbour, being somehow suspected of hostile intent, was arrested, but released upon her owner proving to be the then Earl of Pembroke. In the fourteenth century the citizens of Cork received the King's command to send warships fully manned and armed for service in the Scottish invasion. Writs were likewise addressed ordering the ships in the Port to be got ready with all haste to attack and destroy those belonging to the French king. The appointments of collectors, gaugers, and other Customs officials about this time at Cork, point not only to a foreign trade, but also to the regular importation of wine. In the last decade of the fifteenth century, the famous Flemish impostor, Perkin Warbeck, arrived here with his master, a Breton merchant, and was persuaded, it is said, by the then Mayor of Cork, to give out that he was the Duke of York. When, subsequently, this pseudo-prince was hanged, Mayor Waters lost his head, and Cork City its Charter, for having abetted Warbeck. In the sixteenth century arrived here from Bordeaux, as Papal Legate, the Jesuit Father Woulfe; and a famous French pirate, named Peper, was brought in prisoner, with twenty of his crew. The Mayor of Cork complained about this time that the harbour and coast were haunted and harassed by English adventurers. A great ship of Venice, laden with Malmsey wine and Spanish wool for London, having put in wind-bound (as countless vessels since have done), and a ship from Lisbon having also arrived with a cargo of wines, figs, and sugar, the local authorities seem to have thought that they had the right to seize their cargoes; but happily for these ships' owners this project was not permitted. In this same century, the Commissioners appointed to govern Munster during the imprisonment of the Earl of Desmond arrived, and were conducted to Barryscourt Castle (which still stands about five miles from Queenstown), where they were entertained by Lord Barrymore; and a fleet of six ships of war, commanded by Sir John Perrot, arrived to defend the harbour from a threatened Spanish invasion. About this period also, one John Dee wrote a tractate condemning the practice of allowing foreigners to fish at Cork, Kinsale, &c. He speaks of Black-

rock, *i.e.* the River Lee, being then fished by 300 or 400 (?) sail of Spaniards and Frenchmen. (The French, however, come off the Cork coast till this day to catch mackerel.) We read of Cork ships being confiscated during this century at Lisbon ; whilst towards its close the famous Sir Francis Drake, pursued by a Spanish fleet, ran in and took his vessels, which must have been very small ones, up the Carrigaline River to that pretty fiord-like part of it called since then "Drake's Pool." Unable to discover Drake's ships, the discomfited Spaniards soon sailed away.

At the commencement of the seventeenth century, the question of fortifying the Harbour began to be considered, and the works on the left side of the entrance, begun in King Edward's time, perfected ; besides which a fort was ordered to be erected on Haulbowline Island. Soldiers and ships, with munitions of war, now arrived in great numbers to aid in the expulsion of the Spaniards from Kinsale. Sir Walter Raleigh, in its second decade, sailed from the harbour on his last and fatal voyage to the West Indies, whence he returned "broken in brain and heart, to die a traitor's death at Whitehall." In its fourth decade (A.D. 1636), the Algerian corsairs, who had infested the Irish coast for five years previously, put in to Cork Harbour, but did no other harm than capturing a few poor fishermen. Immediately after this, however, occurred their memorable "sack" of Baltimore. In 1648 the Great Duke of Ormonde (then Marquis) landed here from France, whither he had gone to solicit supplies for King Charles the First. In the year following, Cromwell writes that his "sea-Generals Deane and Blake were both riding (at anchor) in Cork Harbour." It was about this time that the famous Quaker founder of Pennsylvania, William Penn, who possessed considerable property in the neighbourhood, is stated to have sailed hence for the New World. In March, 1689, a large French fleet arrived in the harbour in aid of James II. ; but soon after proceeded to Bantry Bay, whence it returned fruitless to France. On the 23rd of September, 1690, the Williamite fleet with (the afterwards famous Duke) Marlborough, came into Cork Harbour, captured the small fort at the entrance (near the present Carlisle fort), took possession of Haulbowline ; and the troops on board having disembarked, proceeded next day to Cork, Wurtemburg's army reaching the city by road from Cove. The capture of Cork and Kinsale following shortly afterwards, Marlborough returned to Cork Harbour, from whence he sailed with his fleet to Portsmouth. In 1691, thousands of Irish soldiers, on the conclusion of the famous siege and treaty of Limerick, sailed from the Harbour to France, there, later on, to win renown as the Irish Brigade. Seven years later no less than seventy-five of the Catholic clergy (regulars) were shipped off from Cork, their passages and provisions having been paid for by Act of Parliament.

With the eighteenth century the history of Cork Harbour might be said rightly to commence, for then only was it that its great superiority as one of the most spacious of havens for shipping, combined with its

westernmost position right on the Atlantic, began to be fully recognised and utilised—Kinsale, curious to say, whose snug little harbour is now unfrequented save by fishing-craft, having previously been the favourite Irish naval port. The long and costly wars in which England was continuously engaged throughout this century with one or other of the continental powers, France more especially, and also the struggle with her own revolted American colonies, now the United States, made it a matter of absolute necessity for her merchant fleets to sail in convoys, or, in other words, protected by men-of-war, to avoid being captured by the enemy's ships, or the numerous daring and watchful privateers, French and Yankee, which at that time infested the Channel. One of these actually blockaded the harbour for three days in April, 1782, and took a vessel off Trabolgan House.

In those eventful days, when steam-power, it will be remembered, was as yet unknown, the capacious harbour of Cork formed a most convenient rendezvous for these convoyed merchantmen, more particularly when outward bound, where they had the additional important advantage of being able to ship provisions such as butter, beef, and pork, then, as now, the staple exports of Cork. As many as 400 merchant ships have assembled in this way at one time in Cork Harbour during the last century, from the beginning of which till the downfall of Napoleon we meet with record after record of the arrival and departure of convoys, squadrons of men-of-war, and regiments of soldiers, the sailing of British privateers, and the bringing in of captured foreign ones, with other still more valuable and coveted prizes of war. The Cork Corporation were remarkably generous at that time in conferring the freedom of their city in gold and silver boxes on the various admirals and captains of the men-of-war visiting the harbour, many of whom, by the way, were Irishmen. Other events, incidental to this stirring period, were the sailors' strikes, the smuggling feats, and pressgang raids we read of; and the more tragic ones of mutinies, drowning accidents, and pest-stricken crews, several touching mementoes of which are to be seen in the old churchyard of Clonmel, a mile to the north of Queenstown. Chronicled also in this century we have the arrival of the "Red Head" Galley in 1765, with sixty French families on board; the sailing of "The Two Friends" of Cork for Philadelphia, in 1783, with the first cargo legally allowed to be shipped from Ireland since the beginning of the American War; and the arrival in the harbour in the same year of the "Enterprise" from Rhode Island, the first ship that flew there "The Stars and Stripes"; whilst in 1787 came the first Royal visitor to the harbour, in the person of H. R. H. Prince William Henry, afterwards William IV., at that time an officer on board the "Pegasus" man-of-war. It was at this period, too, that the harbour was constituted a naval station, and a Port Admiral first hoisted his flag at Cove, now Queenstown, which in this way steadily grew from the insignificant village such as it was midway in the last century, peopled only by seamen

and revenue officers, into something like the substantial town it now forms, with a population bordering on 10,000 souls.

With the peace of 1815, and the temporary withdrawal of the admiral, came a deserted harbour and a lull in Cove's prosperity; but with the advent of Free Trade began a new and healthier, if less brilliant, era, when Cork Harbour became one of the three great "Ports of Call" of the United Kingdom. Since then, until of late, when steamers have all but superseded sailing vessels, its waters have been studded with ships flying the flags of all nations, laden chiefly with grain, awaiting "orders" to proceed to their final port of discharge.

Already an outlet for Irish convicts, when transportation to Botany Bay was the penalty adjudged for what would now be considered minor crimes, and for emigration to Canada and the United States in the "famine" times—the calling in here of the great Transatlantic lines of steamers for mails and passengers, initiated by the Cunard and Inman Companies, has since considerably added to Cork Harbour's prosperity and renown. From it, too, periodically depart bodies of troops for India and elsewhere, immense numbers of whom sailed from here in the days of the Peninsular War, the Indian Mutiny, and the Crimean War.

Amongst the most remarkable items in the last century's annals of Cork Harbour are—the sailing for Sydney, in 1819, of Father Therry, a Cork priest, the first Catholic clergyman allowed by Government to go out to Australia; the opening of steam communication with England through Bristol in 1821; the arrival of the exiled Mount Melleraye monks from France in 1831; the sailing for America of the Cork steamer "Sirius," on the 1st of April, 1838, the first steamer that ever crossed the Atlantic; the arrival, in 1847, of the "Jamestown," sloop of war, with provisions for the starving Irish; the visit of Her Most Gracious Majesty Queen Victoria in August, 1849, to commemorate which event the name of Cove was changed into Queenstown; the return of the Irish Papal Volunteers from Italy, *via* Havre, in 1860; the landing of the remains of Terence Bellew Mac Manus, ex-'48-man in 1861, brought over from America, as were subsequently those of John O'Mahony, the Fenian chief, the Rev. Dr. Cahill, a distinguished Irish priest, and Jerome Collins, the Arctic explorer, for burial in their native land; the departure in 1866 of the first of a number of emigrant ships for Queensland; the return of the Arctic Exploration ships, "Alert" and "Discovery," in 1876; the arrival of the American ship "Constellation" in 1880, with food for the relief of the distress then prevalent in the West of Ireland; and the docking of H. M. S. "Apollo" in 1892, the first vessel that entered the Royal Docks at Haulbowline.

With the departure, in 1890, of H. M. S. "Revenge"—the last of the many old line-of-battleships that had formed the guard-ships of Cork Harbour—disappeared one of the most interesting types of naval architecture that this harbour has known, varied as have been the specimens of

sea-going craft seen here since the Danish galleys first entered its waters, including Norwegian smacks, Dutch galiots, French Chasse-marees, Portuguese fore-and-afters, Yankee clippers, local hookers, crack yachts, and ocean liners, and in sizes varying from the "Great Eastern" down to the little open deck-boat, "City of Ragusa," whose adventurous owner piloted her over here in the 'seventies from the American continent. If far more formidable, certainly much less picturesque, are the squadrons of iron-clads that once or twice a year visit Cork Harbour, whose maritime characteristics are so appropriately represented by its arms, a ship in full sail with a castle at either side, and whose well-chosen and well-maintained motto is that of "Statio bene fida carinis."

#### THE GREAT ISLAND.

The GREAT ISLAND has very little to show in the way of antiquities—three or four raths, a standing stone at Rossleague, near which is said to be a subterranean passage, some two or three stones claimed to be Ogham, to which may be added one long-deserted holy well. It has two interesting graveyards, which were described in the *Journal*, vol. xxii., 1892. Queenstown is too modern a place to possess antiquities. Among its few public buildings those most noticeable are its fine, though unfinished, Cathedral, built in florid Gothic style; its Yacht Club House, belonging to "the Royal Cork," the oldest institution of its kind in the world; its Queen's Hotel, the Admiralty House, and the Military Hospital at its eastern end.

#### ROCKY ISLAND, SPIKE ISLAND, HAULBOWLINE, ROYAL DOCK.

Returning to the harbour, ROCKY ISLAND, the smallest of the three islands which lie between its entrance and the Great Island, owes its name to its entirely rocky formation, in which have been dug out receptacles for the storage of a large quantity of gunpowder. Rocky is used only as a powder magazine, and is placed in charge of the few military men who form its sole inhabitants. It has recently been denuded of the little turret which somewhat ornamenteally surmounted this little island.

SPIKE ISLAND, which forms such a splendid natural breakwater to the harbour, was anciently known as Inispyke, whose precise meaning is not definitely known. A family whose surname was Pyke, or Pigge, were amongst its earliest known owners, whence possibly its name. This little island has had quite a diversified history, having formed one of the holy isles of old, in the fifth century, when St. Mochuda, better known as St. Carthage, of Lismore, on effecting a cure on the Irish prince who then owned it, received in token of his gratitude, besides other lands,

Spike Island, where St. Carthage soon erected a monastery and church. These in time disappeared, most probably at the hands of the Danes; and up till the last century Spike was more or less a deserted spot, visited only by casual smugglers. The French war, which brought such an accession of naval and military forces to the harbour, led also to efforts being made for its defence, in consequence of which Spike Island was bought by the Government, and the erection of Fort Westmoreland (its present military title) was begun in the last century. This first fort was built under the supervision of Colonel, afterwards General, Vallancey, whose name is so familiar to all who are interested in the study of Irish antiquities. When transportation to Botany Bay and other parts of Australia was discontinued, Spike Island became the chief penal dépôt for Irish male convicts. This it continued to be from 1847 to 1885, when the convict establishment was broken up, and Spike Island passed into the hands of the military, by whom it is now exclusively inhabited. The forts at Camden, Carlisle, and Spike, as well as the new Dockyard at Haulbowline, were, to a great extent, constructed by the convicts confined in Spike Island.

The neighbouring island, HAULBOWLINE, was anciently known as Inisseach, or Fox's Island. Its present nautically-sounding name is said by recent writers to be also of Celtic derivation; and it is rather curious that the only other place bearing the same name is likewise located in Ireland, viz. in Carlingford Bay. Haulbowline was fortified, as before stated, early in the seventeenth century. It became about this time a bone of contention between the Cork Corporation and the authorities of that day, in which conflict, however, the former came off second-best; and Recorder Meade, their leader, had to fly for his life.

The building of the Martello Tower most probably led to the removal of the remains of the castle, which was erected here in the seventeenth century. Small as was its garrison, loyalty did not figure amongst its merits, when later on in that century it joined the Parliamentary army against the Royal forces. In the last century Haulbowline was practically a deserted island until the formation of the Cork "Water Club," the predecessor of the present Royal Cork Yacht Club, which gives 1720 as its year of origin. Under the auspices of the Cork Water Club, Haulbowline became every summer the scene of sports, banquetings, regattas, and other aquatic amusements, until the commencement of the last century, when the Government bought the island, and erected the imposing naval storehouses and clocktower that stand upon its eastern end. Near these "Stores," which for the most part were built under the supervision of Mrs. Deane, the widow of the contractor, extends the as yet unfinished Royal Dock, whose construction was one of the inducements held forth a hundred years ago to Mr. Fitzgerald, of Corkbeg, to make him vote for the Union. The foundation-stone of Haulbowline Royal

Dock was laid by Earl Spencer, the then Lord Lieutenant, in 1869. The regattas and water sports first begun at Haulbowline were vigorously kept up, year after year, till of late days, by the Royal Cork Yacht Club at Queenstown, and form, even on a smaller scale, not the least of many attractions, social and scenic, connected with the ancient, historic, and beautiful Harbour of Cork.







ARDMORE CATHEDRAL AND ROUND TOWER (FROM NORTH-WEST).



## SECTION IX.

### ARDMORE AND BAGINBUN.

ARDMORE, COUNTY WATERFORD.<sup>1</sup>

ARDMORE is certainly the most interesting ecclesiastical centre of old times on the south coast of Ireland. As we anchor off its headland, we get a pleasing view of the gentle slopes of the ridge, the crescent of white strand, the houses clustering around the chapel and peering through the trees. Above these rise the gables of the venerable cathedral, while—the culminating point of the view no less than of the interest of Ardmore—the lofty round tower dominates the whole landscape. Among the low rock-ledges to the left lies St. Declan's miraculous rock ; and on the low cliff stands the shattered Temple Deiscart, reputed the first “church of the south,” and pre-patrician, with the Well, once the resort of thronging thousands of pilgrims on St. Declan's day.

The patron, St. Declan, was son of Erc, a member of the great tribe of the nan Deisi, which had fled from Meath to the baronies still called Decies, about A.D. 278. If legend errs not, Christianity had sprung up among them before St. Patrick preached at Tara ; so Declan, when born in “347,” was baptized with his parents by a holy priest Colman, still commemorated at Kilcolman. Declan was brought up by Dobhran near Lismore, and then by St. Diomma, a member of the ruling Dalcassian house, at Kildimo, near Limerick. Declan was a friend of St. David, the patron of Wales, whom he visited at Menevia when returning from study in Italy. The legendary “Lives” are, however, full of contradictions ; and the chronology is especially unreliable. Declan's mother, Dethain, had married Enghus, King of Cashel, and when this monarch was converted by St. Patrick, his stepson evidently enjoyed no small additional repute among the Munstermen for his relationship to the provincial king. Declan founded Ardmore in “416,” and (omitting the mass of preposterous legend and anachronism which passes for history during his episcopate) he died on July 4th, at a date fixed by some “authorities” as late as “527,” or even “550.” Ultan, his reputed

<sup>1</sup> By Mr. T. J. Westropp.

successor, died 555, "after an episcopate of sixty-eight years"; if so, Declan died 487. The facts about the monastery are few, and of little interest. Ardmore had bishops, but was not recognized as a see by the synods of Rathbreasail, 1116, and Kells, 1151; it had a bishop in 1170, and was even called a cathedral in 1210. The place was granted to the Danish family of Mernin in 1197, and they held the lay lands till the sixteenth century. The builder, or rather rebuilder, of its church "Maelettrim O'Duibherathna, the venerable priest," died in 1203; and about that time, on the death of Bishop Eugene, the see was merged in that of Lismore. Numerous documents of little general interest remain after 1217. The church was worth £8 in 1302. Perkin Warbeck, the pretender to the English crown, occupied Ardmore Castle in 1497. "The church, manor, lordship, castle, and town of Ardmore" were leased for 101 years to Sir Walter Raleigh; but in 1604 they were granted to Sir Richard Boyle (Earl of Cork), who opened mines, and did much for the improvement of the place. The cathedral was repaired in 1630, and in 1642 Lord Broghil captured the castle and round tower, hanging 117 out of 154 of the garrison, the Confederates being unable to relieve them.

#### THE ROUND TOWER.

The beautiful round tower rises to the south of the cathedral, in a crowded graveyard. It is built of unusually regular blocks of sandstone, laid in perfectly even courses, and is 95 feet 4 inches high, being 17 feet in diameter at the base. The internal diameter at the door-sill is 9 feet 2 inches, and at the top 4 feet 7 inches, which gives that beautiful and graceful appearance, and adds to the apparent height, which would otherwise be lessened by the string courses. There are three of the latter at uneven intervals. The conical roof remained, but so loosened and shattered that it had to be reset, and a new capstone put up, with (unfortunately) an eccentric and unsuitable finial. The door faces the east, and has neat roll-moulding, and a semicircular arch. Several projecting stones with carved faces remain inside, but are now inaccessible. Mr. Edward O'Dell, Mr. J. Windell, and others excavated in the basement in 1841, and found two skeletons cut into by the trench dug by the original builders in an older cemetery, for the foundation of the tower.

#### THE CHURCHES.

The oratory is a small, very ancient building, 13 feet 4 inches by 8 feet 9 inches, internally. It has projecting antæ at the corners, a low, west door with lintel and inclined jambs, and a round-headed east window of which the outer face has been rebuilt, probably in 1716, when the oratory was repaired. The reputed grave of St. Declan is held in high repute, and its earth has been largely sought for its supposed medicinal qualities. The little church was called "Levitiana" in the fourteenth century, and "Monachan," or "Beaunachan," by the peasantry.

St. Declan's Cathedral is a long, low building set in the slope of the hill, which rises half-way up its southern walls. It consists of a nave and choir 72 feet by 24 feet 2 inches, and 34 feet 8 inches by 18 feet 3 inches, respectively. The most remarkable feature is the series of panels in the outer face of the west end. They are thirteen little round-headed recesses, not containing figures of the Apostles, as stated by some, but various figures, the more noteworthy being the fourth, an ecclesiastic blessing a kneeling man; fifth, two long-robed priests; sixth, a bishop, with the hook of his crosier turned outward; seventh, a larger slab, with a long-robed figure holding some animal on his right shoulder, with a crosier in his left hand, and attended by a small figure raising a chalice; tenth, the Last Judgment, represented by a large pair of scales, with little figures in them, and the devil trying to pull down one scale; eleventh, a seated king or bishop, before whom a small figure raises a rod or tablet. The recesses beyond the thirteenth were destroyed when the church was remodelled, *circa* 1200. Below these niches are two large bow-shaped recesses, and the spring of a third. The first has three panels, a man on horseback, Adam and Eve before the tree and serpent, and a mitred figure blessing a kneeling warrior. In the second "bow" we note, overhead, the Judgment of Solomon, the king enthroned, and holding a long sword to the left, one woman holding out the child to him, the other hurrying to stop her. A harper, perhaps King David, sits to the extreme right. Below are five arched panels, representing the Nativity; the ox at the manger, and an unfinished block, probably intended to be carved into the ass. The Virgin nursing the Child sits before the manger. Then the three Magi advance crowned, with floriated sceptres and gifts. To the right is a fourth and lesser figure, either St. Joseph, or the fourth Magian, of early tradition, where they represent the four quarters of the earth, not the descendants of three sons of Noah. The west window is plainly chamfered outside with rich moulding and late twelfth-century capitals inside. The north-west buttress is dated 1630; near it is the entrance, a round-arched door, with twelfth-century capitals. The north-west walls of the nave and chancel show older masonry in the lower portion; the former has square and pointed panels, probably for paintings. The side windows are round-headed, and more simply moulded than the west light. The ancient cap of the round tower and some old tombs are along the nave. There is a pointed chancel-arch, with older capitals and piers; the chancel, having been long used for Protestant worship, had most of the older features defaced when larger windows were built. In it stand two pillar-stones with ogmic inscriptions; one now has the word "Amadu," or, as Professor Rhys thinks, a defaced "Amatus." The other has two inscriptions: "Lugudeccas maqui ma(qu)i (mu)coi netasegamonas"<sup>1</sup>; one of these interesting monuments,

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<sup>1</sup> Found built into the east gable of St. Declan's Oratory. There is also a third pillar, "Anaci," perhaps a defaced "Senaci," found at Ardmore, and now in the Dublin Museum.

which occur in several places in Waterford, commemorating the descendants of Nia (*gen. Niath*) Segaman, a prehistoric king of Munster (dated b.c. 125 by O'Flaherty), who bore the name of "Servant of Segomo," the Gaulish Mars. The second inscription is of later times "Dolati bigoesgobbi," "of Dolat the rural Bishop." The name probably means 'gracious,' or 'benevolent,' no unfit name for a cleric, as the other well suited a heathen warrior. The modern Protestant church possesses a handsome fifteenth-century font. It once stood on four pillars, and has flowers and leaves in the spandrels.

#### OTHER REMAINS.

The castle stood to the east of the last church. It was a strong tower, with bawn and flankers, when besieged in 1642. The stump remained in 1746, and some traces of the outworks about 1840. It was used as a kennel; and being finally used for building houses in the village, has left no trace. The field was called "Monere a Cashlaun," or Castle Meadow, in 1850. A fosse still runs down the hill-side and across the lower road.

In the lawn of Monea House is a curious stone, like a worn base of a cross, save that the socket is cup-shaped, with a hole below. It was called "Clogh Daha," understood as "the good stone" by the people, and as the "Dagda's stone" by scholars. A pole, surmounted with tow, was set in it on Ash Wednesday, and the youth of the village used to dance and draw old maids round it on logs of wood. Owing to the scandalous meaning attached to these rites, they were put down by the clergy, and the stone removed.<sup>1</sup>

#### TEMPLE DEISCART.

On the low cliffs, as already noted, are the ruined church and well of St. Declan; only the west end and the more eastern part of the south wall are standing. They are of rude, uncoursed masonry. The west window seems very ancient. The church measures internally 67 feet 7 inches, and was 19 feet 10 inches wide over all. The remaining features (save a rude ambrey and the curiously-arched south door) call for little comment. The east gable was blown down soon after 1830; it had a handsome two-light window, said to have been made by three shipwrecked Spaniards.

The holy well was repaired, and the crucifixes set up, or carved, after 1798. There are portions of older buildings, blocks with moulded edges set in the masonry. A rude, stone chair, whence an old woman used to dispense the water to pilgrims, adjoins the well; on top are three carvings of the Crucifixion, one of surprising rudeness, and seemingly of great antiquity. S. C. Hall gives a full account of one of the last of the

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<sup>1</sup> Brash equates it with the Bod an Daghda near Ballymote.

great "patterns" in 1841, when from 12,000 to 15,000 pilgrims visited the spot.

#### REMAINS ON THE SHORE.

There are several interesting sea-caves at Ram Head and Ardmore Head. One is called the "Parliament House," a large cavern, with deep water; another, "The Cave of Mur," has a natural image of a judge in robes and wig. A little cave, near the Boat Cove, is "Declan's Parlour," and has a spring of fresh water. The cliffs were once covered with oak trees, and one field is still "Parchin fail na dhara." A defaced cairn and some traces of the iron mines are found on the Head. There are some fine raths, one with two ramparts and a deep fosse, in Duficarrig, another in Ballinamartin, and two in Ardo.<sup>1</sup> The famous stone which, according to the mediæval "Lives," floated from Menevia to Ardmore with Declan's bell and vestments, lies perched on two ledges of rock on the shore near the sea-wall. It is a large conglomerate boulder, a specific for the cure of back-ache. No one defiled by mortal sin could pass beneath it.

In a submerged bog, at the end of the strand, are still some remains of an extensive crannoge, discovered by Mr. Richard Ussher in 1879. The site had been covered by a bed of shingle till 1850, soon after which the sea commenced those destructive inroads which have swallowed up the old coast road, its successor, many houses, and much land. The crannoge consisted of double rows of oak piles; split-oak planks and wattling and mortised beams were also found, with bones of domestic animals.

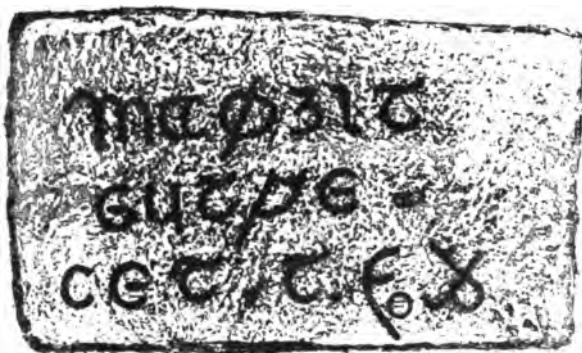
Readers desiring more information may consult the following works and papers:—"Researches in the South of Ireland," 1824 (T. Crofton Croker). "Ireland: its Scenery and Character," 1841 (Mr. and Mrs. S. C. Hall) "Antiquarian Rambles on the South Coast and Ardmore," 1853 ("F. Ochille," i.e., E. Fitzgerald). "Notes on Irish Architecture," vol. ii. (Lord Dunraven). "Ogham Inscribed Monuments," 1875, p. 246, and "Ecclesiastical Architecture of Ireland," 1875 (R. R. Brash). "Ogham Inscriptions in Ireland," 1887, (Sir) S. Ferguson. In *Journal R.S.A.I.*, Ardmore Ogam Stone, (E. Fitzgerald), vol. iii., p. 200; Siege of Ardmore (J. Windell), vol. iv., p. 96; Lugud's Leach and the Duivin Deglain (Fitzgerald), vol. vi., p. 7; Capture of Ardmore Castle and Round Tower, vol. x., p. 196; Crannoge (R. Ussher), vol. xvii., p. 249; Rian bo trench (Dr. G. Redmond), vol. xvii., p. 404; Ogam (Rev. E. Barry), vol. xxvi., p. 135; Antiquities of Ardmore (T. J. Westropp), vol. xxxiii., p. 353; Ogams (Professor Rhys), *Ib.*, p. 381.

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<sup>1</sup> There were also slight traces of the entrenchments of the Rian bo Phadruig (the great road from Ardmore to Ardfinnan, and perhaps to Cashel) found not far from the village.

BAGINBUN.<sup>1</sup>

The promontory of Baginbun may be regarded as a nearly flat rectangular headland, edged with precipitous cliffs, and joined to the mainland by a somewhat contracted neck. Across this neck is a well-preserved ancient fosse and rampart. At the eastern corner of the rectangle a rocky point juts out, itself severed from the rest of the headland by a probably still more ancient ditch, forming what is known as a "cliff-castle." On this smaller point are the remains of other earthworks, which it may interest visitors to reconstruct in imagination. The Ordnance Survey has made the attempt, and even marks the site of Strongbow's tent, thus putting its seal to a tradition, which can be traced back to the time of Holinshed, that Strongbow or, according to the older version, Robert Fitz Stephen landed here, and fought on the spot



THE FETHARD CASTLE STONE.

a great battle fateful for Ireland. At the extremity of the smaller point is a lofty isolated rock, on which FitzStephen is said to have jumped from his ship, and from which he strode across the seething chasm to Ireland. Visitors will see what a marvellous "land-leaper" he must have been! Unfortunately, uncontested contemporary evidence informs us that Strongbow landed at or close to Waterford, and FitzStephen, a year earlier, at Bannow island, and that neither of them had time or occasion to entrench himself at Baginbun, nor is there any record or probability of either having fought a battle here. The present writer, however, ventures to think that Baginbun has a more solid and even a more remarkable title to rank as an historic spot. He has in the pages of our *Journal*<sup>2</sup> (to his own satisfaction at least) proved that it was here Raymond le Gros, the bravest of the invaders, FitzStephen's

<sup>1</sup> By Mr. Goddard H. Orpen.<sup>2</sup> Vol. xxviii., 1898, p. 155.

nephew, and afterwards Strongbow's brother-in-law, landed with some eighty followers on the 1st May, 1170 ; that it was here he lay entrenched for nearly four months awaiting Strongbow's arrival ; that here his little handful of men repelled with great slaughter the attack of a large host composed of the men of Waterford and neighbouring Irish districts ; and that from this *rupes marina* he ruthlessly hurled into the sea seventy of the principal citizens of Waterford whom he had taken prisoners, " wherof came to the Englysshe hope and comfort, and to the Iresshe dred and wanhope, ffor hyt was never therto-for I-herd that of so fewe men so grett a slacht was done."



INSCRIPTION ON THE CAREW CROSS.

Near a low cliff's edge, a couple of fields away towards the north, lies flat on the ground the famous Baginbun inscribed boulder-stone. Many and wild words have been written about it. It has been read in French, Irish, Latin, Greek, and English ; right side up, and upside down ; and dated from the ninth to the nineteenth centuries. The best epigraphists, however, are now agreed that it and a stone now built into the wall of the bawn of Fethard Castle, a couple of miles away, are rough copies (with, in the case of the Baginbun stone, five additional characters) of the inscription on the old Celtic cross at Carew Castle, Pembrokeshire, and that the original contains the name of the person, Margiteut, an attested early form of Meredith, who erected the cross, and the name of the district, Recett, better known as Rheged, or Cumbria, from which he came. The two characters at the end are more doubtful ; but it is supposed that they may be F. X., or some such formula, meaning *fecit crucem*. The copy of this inscription at Fethard Castle has recently been shown to be quite modern, having, in fact, been put up by Major Lymbery, a former occupant of the castle, about the year 1860 ; but there is positive evidence that the Baginbun inscription was in existence many years before that date ; and it was probably because Major

Lymbery noticed its resemblance to the Carew inscription, that he made a more correct copy, and put it up at his residence.<sup>1</sup> Unsuccessful attempts have been made to connect the lords of Carew with the ownership of Fethard; but it has been left to the present writer to offer, through the identification of Baginbun with Raymond's camp, a remarkable link between the two sites, for Carew Castle was Raymond's early home.



THE BAGINBUN STONE.

He has further put forward the conjecture that the copy at Baginbun of the symbols on the familiar sacred stone at Carew was made by Raymond, to whom they were probably as obscure as to most of our modern savants, for the sake of some talismanic virtue believed to be immanent therein. Whether this was the motive or not, if the above identification be accepted, it is possible that in this stone we have a contemporary record of Raymond's stay at Baginbun.<sup>2</sup>

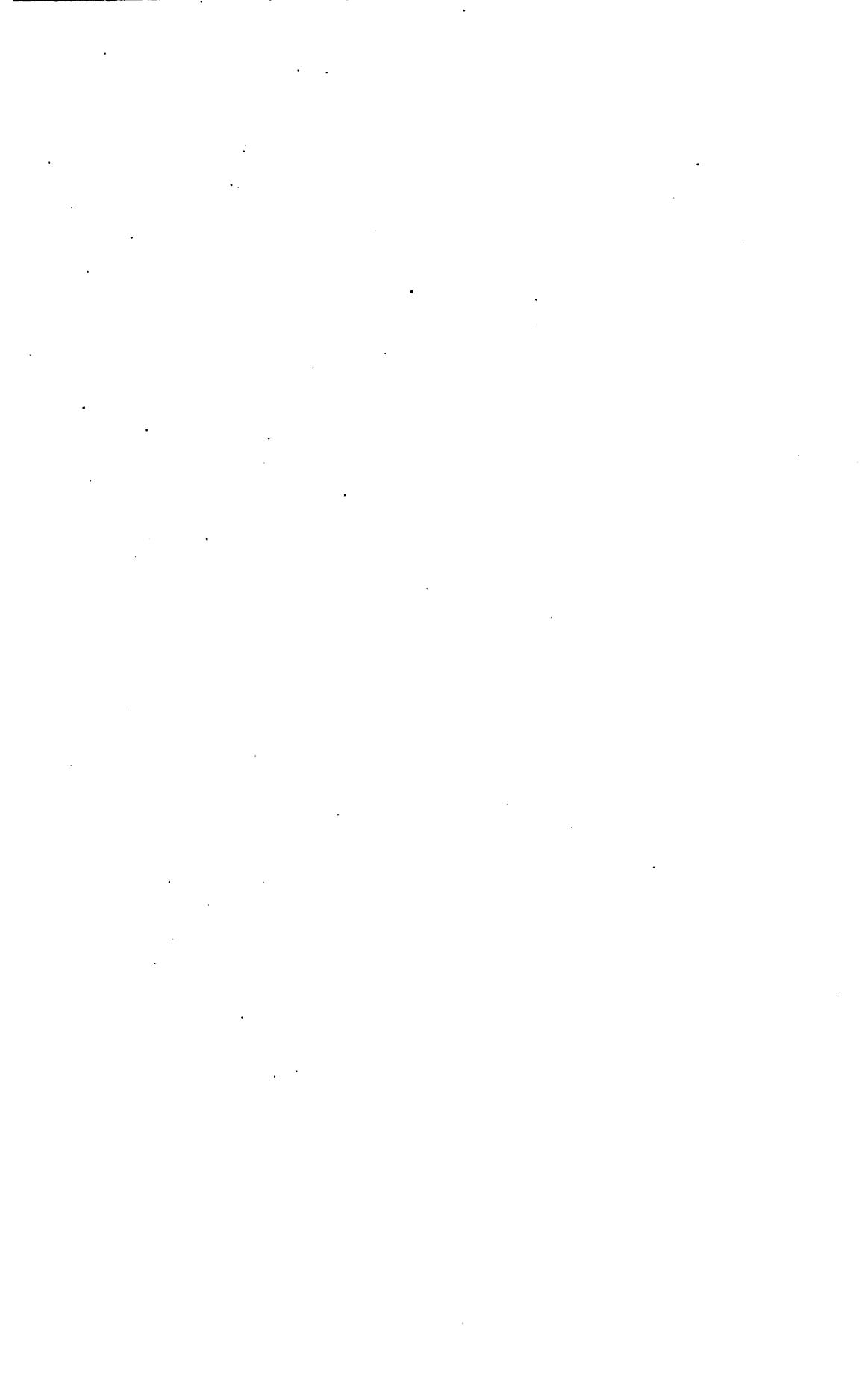
<sup>1</sup> *Journal*, vol. xxxiv. (1904), p. 261.

<sup>2</sup> Mr. W. H. Lynn, B.H.A., in an article in "Miscellanea," p. 386 of the *Journal*, vol. xxxiv. (1904), advances the opinion that the Baginbun inscription was copied from the Fethard Castle stone, and in an imperfect manner; and that the Fethard Castle was copied from the Carew inscription; and that both Fethard and Baginbun inscriptions are quite modern.—(ED.)

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